

HAJJ, UMRAH AND ZIYARAH

(BASED ON QUR'AN AND SUNNAH)

الحَجَّ وَالْعُمْرَةَ وَالزِّيَارَةَ
على ضوء الكتاب والسنة

Prepared by:

HAFIZ ATEEQ-UR-RAHMAN KAILANI

King Saud University

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PREFACE

Praise be to Allah the Exalted for enabling me to present this work and I invoke Allah's blessings and peace upon His Messenger ﷺ. *Hajj* is one of the basic pillars of Islam. Comprehensive, direct and to the point books written in an easy manner are always required. The following targets were kept in mind while compiling this book.

1. To be based on Qur'an and *Sunnah* (Authentic *Hadeeth* only)
2. Islamic terminology should be used as much as possible.
3. The book should be short, comprehensive and to the point and it should be of pocket size so that it may be easily carried by *Hajies* during performing their rites.
4. It should not only contain the correct procedure to perform *Hajj* rites but it should also contain other informations

which a *Haji* may need during his journey.

To what extent I am successful is left to the readers to judge. We believe that Islamic subjects may not be understood well without Islamic terminology just like scientific subjects may not be understood without scientific terminology.

As with our previous works, we have preferred retaining Islamic terminology as much as possible. In some cases, for clarity only, the Islamic terms have been retained with an English equivalent within brackets. For example the word *Rabb* can not be simply translated as Master. It implies Lord, Nourisher, Sustainer etc.

A portion of this book is a translation from the well-known book *Minhaj-ul-Muslim* by *Sheikh Abu Bakar Jaber Al Jazairy*, who is a teacher in Islamic

University Madinah-al-Munawwarah and a teacher at *Masjid Nabawi*. Saudi Radio also broadcasts his valuable lectures regularly.

The following chapters are from his book.

1. *Hajj and Umrah*.
2. How to perform *Hajj and Umrah*.

Hajj, Umrah and Ziyarah at a Glance is a translation of a paper which was written by the well-known scholar *Sheikh Saleh al-Uthaimeen*.

I thank all my friends who contributed in preparing this book at various stages. Proof reading was done by Aslam Farouk and Masud Alam Hilaly. Ahmad Abbas helped with part of translations from original Arabic. May Allah grant the best of rewards to all of them.

Readers are strongly encouraged to forward any suggestions and criticism to

me to improve this book in future editions.

In conclusion, I humbly request that all readers remember me in their *Dua's* especially while performing *Hajj* and *Umrah* and during their journey for it.

Ateeq-ur-Rahman Kailani,
10th March 1996.
P. O. Box 90712, Riyadh 11623.
Tel & Fax 966-1-4036269

IMPORTANT TELEPHONE NUMBERS

Hajj Minister's Office	6655043
Governorate Makkah	5749582
	6530000
Governorate Madina	8260433
Hajj Ministry's office Makkah	5451444
	5431230
Hajj administration offices	6470055
	5434618
	8263131
Complaint counter	
Jeddah Airport	6858212
Makkah complaint Panel	5423022
Arafat complaint Panel	5562226
Mina complaint Panel	5566305
Jeddah Airport	6842000
Saudi Airline (Makkah)	5431485
Saudi Airline (Jeddah)	5433333
Saudi Airline (Madinah)	8362222

Some Countries Codes

Bahrain	973
Bangladesh	880
Canada	1
Montreal	1514
Toronto	1416
Egypt	20
Alexandria	203
Cairo	202
Hong Kong	852
India	91
Hyderabad	91842
New Delhi	9111
Triuandrum	91471
Indonesia	62
Iran	98
Iraq	964
Jordan	962
Kenya	254
Kuwait	965
Lebanon	961
Libya	218
Malaysia	60
Morocco	210
New Zealand	64
Oman	968
Philippines	63
Qatar	974
Senegal	221

Pakistan	92
Islamabad	9251
Karachi	9221
Lahore	9242
Somalia	252
Syria	963
Taiwan	886
Turkey	90
Ankara	9041
Istanbul	901
U. A. E.	971
U. K.	44
London	4431
U. S. A.	1
New York	1212
Washington	1202

City Code

Riyadh	01
Al Kharaj	01
Jeddah	02
Makkah	02
Taif	02
Dammam	03
Dhahran	03
Al Khobar	03
Al Jubail	03
Madinah	04
Yanbu	04

Services

Fire	998
Police	999
Emergency	997
Traffic Accidents	993
Tel Directory (Inquiry)	905

Hospitals

Zahra Hospital (Madinah)	8770107
Zahra Hospital (Makkah)	5442400
Ajyad Hospital (Makkah)	5730070
Noor Hospital (Makkah)	5583730

Hotels

Ajyad Hotel	5746446
Shabra Hotel (Makkah)	5721666
Darussalam Hotel (Madinah)	8230930
Al-Jazirah Hotel (Madinah)	8237025

PERSONAL INFORMATION

Full Name.....

Father's Name.....

Passport/Iqama No:.....

Blood Group.....Group No:.....

Hajj Advisor.....

Incoming Flight No Date

Time..... Ticket No:.....

Outgoing Flight No:.....Date.....

Time Ticket No:.....

Contact in Makkah.....

Contact in Madina.....

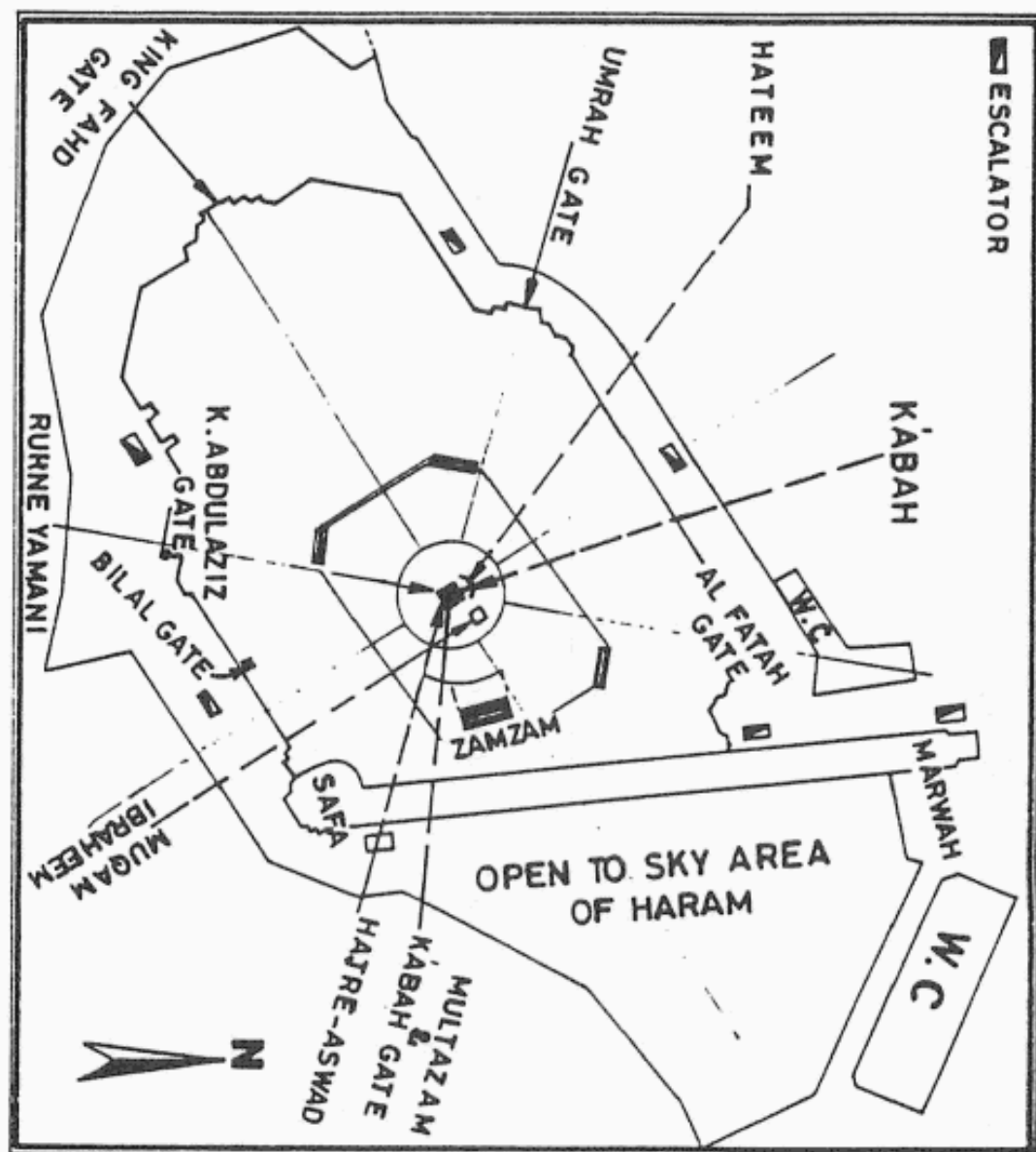
Permanent Contact in Home Country

.....

PERSONAL TELEPHONE NOS.

[illegible]

SKETCH OF THE BAIT-UL-LAH



1997

Shawwal March Dhul-q-a'dah

SU	MO	TU	WE	TH	FR	SA
30	31					1
21	22					22
2	3	4	5	6	7	8
23	24	25	26	27	28	29
9	10	11	12	13	14	15
30	1	2	3	4	5	6
16	17	18	19	20	21	22
7	8	9	10	11	12	13
23	24	25	26	27	28	29
14	15	16	17	18	19	20

Dhul-q-a'dah April Dhul-Hijjah

SU	MO	TU	WE	TH	FR	SA
		1	2	3	4	5
		23	24	25	26	27
6	7	8	9	10	11	12
28	29	1	2	3	4	5
13	14	15	16	17	18	19
6	7	8	9	10	11	12
20	21	22	23	24	25	26
13	14	15	16	17	18	19
27	28	29	30			
20	21	22	23			

Dhul-Hijjah May Muharram

SU	MO	TU	WE	TH	FR	SA
				1	2	3
				24	25	26
4	5	6	7	8	9	10
27	28	29	1	2	3	4
11	12	13	14	15	16	17
5	6	7	8	9	10	11
18	19	20	21	22	23	24
12	13	14	15	16	17	18
25	26	27	28	29	30	31
19	20	21	22	23	24	25

1998

Dhul-q-a'dah March Dhul-Hijjah

SU	MO	TU	WE	TH	FR	SA
1	2	3	4	5	6	7
3	4	5	6	7	8	9
8	9	10	11	12	13	14
10	11	12	13	14	15	16
15	16	17	18	19	20	21
17	18	19	20	21	22	23
22	23	24	25	26	27	28
24	25	26	27	28	29	30
29	30	31				
1	2	3				

Dhul-Hijjah April Muharram

SU	MO	TU	WE	TH	FR	SA
			1	2	3	4
			4	5	6	7
5	6	7	8	9	10	11
8	9	10	11	12	13	14
12	13	14	15	16	17	18
15	16	17	18	19	20	21
19	20	21	22	23	24	25
22	23	24	25	26	27	28
26	27	28	29	30		
29	1	2	3	4		

Muharram May Safar

SU	MO	TU	WE	TH	FR	SA
31					1	2
6					5	6
3	4	5	6	7	8	9
7	8	9	10	11	12	13
10	11	12	13	14	15	16
14	15	16	17	18	19	20
17	18	19	20	21	22	23
21	22	23	24	25	26	27
24	25	26	27	28	29	30
28	29	1	2	3	4	5

1999

Shawwal February Dhul-qa'dah

SU	MO	TU	WE	TH	FR	SA
	1	2	3	4	5	6
	15	16	17	18	19	20
7	3	9	10	11	12	13
21	22	23	24	25	26	27
14	15	16	17	18	19	20
28	29	30	1	2	3	4
21	22	23	24	25	26	27
5	6	7	8	9	10	11
28						
12						

Dhul-qa'dah March Dhul-Hijjah

SU	MO	TU	WE	TH	FR	SA
	1	2	3	4	5	6
	13	14	15	16	17	18
7	8	9	10	11	12	13
19	20	21	22	23	24	25
14	15	16	17	18	19	20
26	27	28	29	1	2	3
21	22	23	24	25	26	27
4	5	6	7	8	9	10
28	29	30	31			
11	12	13	14			

Dhul-Hijjah April Muharram

SU	MO	TU	WE	TH	FR	SA
				1	2	3
				15	16	17
4	5	6	7	8	9	10
18	19	20	21	22	23	24
11	12	13	14	15	16	17
25	26	27	28	29	30	1
18	19	20	21	22	23	24
2	3	4	5	6	7	8
25	26	27	28	29	30	
9	10	11	12	13	14	

2000

Shawwal February Dhul-qa'dah

SU	MO	TU	WE	TH	FR	SA
		1	2	3	4	5
		26	27	28	29	30
6	7	8	9	10	11	12
1	2	3	4	5	6	7
13	14	15	16	17	18	19
8	9	10	11	12	13	14
20	21	22	23	24	25	26
15	16	17	18	19	20	21
27	28	29				
22	23	24				

Dhul-qa'dah March Dhul-Hijjah

SU	MO	TU	WE	TH	FR	SA
			1	2	3	4
			25	26	27	28
5	6	7	8	9	10	11
29	30	1	2	3	4	5
12	13	14	15	16	17	18
6	7	8	9	10	11	12
19	20	21	22	23	24	25
13	14	15	16	17	18	19
26	27	28	29	30	31	
20	21	22	23	24	25	

Dhul-Hijjah April Muharram

SU	MO	TU	WE	TH	FR	SA
30						1
26						26
2	3	4	5	6	7	8
27	28	29	1	2	3	4
9	10	11	12	13	14	15
5	6	7	8	9	10	11
16	17	18	19	20	21	22
12	13	14	15	16	17	18
23	24	25	26	27	28	29
19	20	21	22	23	24	25

2001

Dhul-qa'dah February Dhul-Hijjah

SU	MO	TU	WE	TH	FR	SA
				1	2	3
				8	9	10
4	5	6	7	8	9	10
11	12	13	14	15	16	17
11	12	13	14	15	16	17
18	19	20	21	22	23	24
18	19	20	21	22	23	24
25	26	27	28	29	30	1
25	26	27	28			
2	3	4	5			

Dhul-Hijjah March Muharram

SU	MO	TU	WE	TH	FR	SA
				1	2	3
				6	7	8
4	5	6	7	8	9	10
9	10	11	12	13	14	15
11	12	13	14	15	16	17
16	17	18	19	20	21	22
18	19	20	21	22	23	24
23	24	25	26	27	28	29
25	26	27	28	29	30	31
30	1	2	3	4	5	6

Muharram April Safar

SU	MO	TU	WE	TH	FR	SA
1	2	3	4	5	6	7
7	8	9	10	11	12	13
8	9	10	11	12	13	14
14	15	16	17	18	19	20
15	16	17	18	19	20	21
21	22	23	24	25	26	27
22	23	24	25	26	27	28
28	29	1	2	3	4	5
29	30					
6	7					

2002

Dhul-qa'dah January Dhul-Hijjah

SU	MO	TU	WE	TH	FR	SA
		1	2	3	4	5
		18	19	20	21	22
6	7	8	9	10	11	12
23	24	25	26	27	28	29
13	14	15	16	17	18	19
30	1	2	3	4	5	6
20	21	22	23	24	25	26
7	8	9	10	11	12	13
27	28	29	30	31		
14	15	16	17	18		

Dhul-Hijjah February Muharram

SU	MO	TU	WE	TH	FR	SA
					1	2
					19	20
3	4	5	6	7	8	9
21	22	23	24	25	26	27
10	11	12	13	14	15	16
28	29	30	1	2	3	4
17	18	19	20	21	22	23
5	6	7	8	9	10	11
24	25	26	27	28		
12	13	14	15	16		

Muharram March Safar

SU	MO	TU	WE	TH	FR	SA
31					1	2
17					17	18
3	4	5	6	7	8	9
19	20	21	22	23	24	25
10	11	12	13	14	15	16
26	27	28	29	30	1	2
17	18	19	20	21	22	23
3	4	5	6	7	8	9
24	25	26	27	28	29	30
10	11	12	13	14	15	16

Shawwal			January			Dhul-qa'dah		
SU	MO	TU	WE	TH	FR	SA		
			1	2	3	4		
			28	29	1	2		
5	6	7	8	9	10	11		
3	4	5	6	7	8	9		
12	13	14	15	16	17	18		
10	11	12	13	14	15	16		
19	20	21	22	23	24	25		
17	18	19	20	21	22	23		
26	27	28	29	30	31			
24	25	26	27	28	29			

Dhul-qa'dah		February				Dhul-Hijjah	
SU	MO	TU	WE	TH	FR	SA	
						1	
						30	
2	3	4	5	6	7	8	
1	2	3	4	5	6	7	
9	10	11	12	13	14	15	
8	9	10	11	12	13	14	
16	17	18	19	20	21	22	
15	16	17	18	19	20	21	
23	24	25	26	27	28		
22	23	24	25	26	27		

Dhul-Hijjah			March			Muharram	
SU	MO	TU	WE	TH	FR	SA	
30	31					1	
27	28					28	
2	3	4	5	6	7	8	
29	30	1	2	3	4	5	
9	10	11	12	13	14	15	
6	7	8	9	10	11	12	
16	17	18	19	20	21	22	
13	14	15	16	17	18	19	
23	24	25	26	27	28	29	
20	21	22	23	24	25	26	

Dhul-qa'dah			January			Dhul-Hijjah		
SU	MO	TU	WE	TH	FR	SA		
				1	2	3		
				9	10	11		
4	5	6	7	8	9	10		
12	13	14	15	16	17	18		
11	12	13	14	15	16	17		
19	20	21	22	23	24	25		
18	19	20	21	22	23	24		
26	27	28	29	1	2	3		
25	26	27	28	29	30	31		
4	5	6	7	8	9	10		

Dhul-Hijjah			February			Muharram		
SU	MO	TU	WE	TH	FR	SA		
1	2	3	4	5	6	7		
11	12	13	14	15	16	17		
8	9	10	11	12	13	14		
18	19	20	21	22	23	24		
15	16	17	18	19	20	21		
25	26	27	28	29	30	1		
22	23	24	25	26	27	28		
2	3	4	5	6	7	8		
29	9							

Mubarram			March				Safar		
SU	MO	TU	WE	TH	FR	SA			
	1	2	3	4	5	6			
	10	11	12	13	14	15			
7	8	9	10	11	12	13			
16	17	18	19	20	21	22			
14	15	16	17	18	19	20			
23	24	25	26	27	28	29			
21	22	23	24	25	26	27			
1	2	3	4	5	6	7			
28	29	30	31						
8	9	10	11						

SALAH TIMES (MAKKAH)

JAN	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	05:36	07:00	12:26	03:32	05:54	07:24
10	05:38	07:01	12:28	03:35	05:57	07:27
15	05:39	07:01	12:30	03:38	06:00	07:30
20	05:39	07:01	12:32	03:41	06:04	07:33
25	05:39	07:00	12:33	03:44	06:07	07:37
30	05:38	06:59	12:34	03:46	06:10	07:41
FEB	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	05:36	06:57	12:35	03:49	06:14	07:44
10	05:35	06:54	12:35	03:51	06:17	07:47
15	05:32	06:52	12:35	03:52	06:20	07:50
20	05:29	06:48	12:34	03:54	06:22	07:52
25	05:26	06:45	12:34	03:54	06:24	07:54
28	05:24	06:42	12:33	03:55	06:26	07:56
MAR	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	05:20	06:38	12:32	03:55	06:28	07:57
10	05:16	06:34	12:31	03:55	06:29	07:59
15	05:11	06:30	12:30	03:54	06:31	08:01
20	05:07	06:25	12:28	03:53	06:33	08:03
25	05:02	06:20	12:27	03:52	06:34	08:04
30	04:56	06:15	12:25	03:50	06:36	08:06
APR	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	04:51	06:10	12:23	03:49	06:38	08:08
10	04:46	06:06	12:22	03:47	06:39	08:09
15	04:41	06:02	12:21	03:45	06:41	08:11
20	04:36	05:58	12:20	03:43	06:43	08:13
25	04:32	05:54	12:19	03:41	06:45	08:15
30	04:27	05:50	12:18	03:40	06:47	08:18
MAY	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	04:23	05:47	12:18	03:37	06:49	08:19
10	04:20	05:45	12:17	03:36	06:51	08:21
15	04:16	05:43	12:17	03:35	06:53	08:23
20	04:14	05:41	12:17	03:34	06:55	08:25
25	04:11	05:39	12:18	03:33	06:57	08:27
30	04:09	05:38	12:18	03:34	07:00	08:30
JUN	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	04:08	05:38	12:19	03:36	07:02	08:32
10	04:07	05:38	12:20	03:39	07:03	08:33
15	04:08	05:38	12:21	03:41	07:05	08:35
20	04:08	05:39	12:22	03:42	07:06	08:36
25	04:10	05:40	12:23	03:43	07:07	08:37
30	04:11	05:41	12:24	03:43	07:08	08:38

SALAH TIMES (MAKKAH)

JUL	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	04:13	05:43	12:25	03:43	07:08	08:38
10	04:15	05:45	12:26	03:43	07:08	08:38
15	04:18	05:48	12:27	03:41	07:07	08:38
20	04:21	05:49	12:27	03:42	07:06	08:36
25	04:24	05:51	12:27	03:44	07:04	08:34
30	04:27	05:53	12:27	03:45	07:02	08:32
AUG	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	04:30	05:55	12:27	03:46	06:59	08:29
10	04:33	05:57	12:26	03:47	06:56	08:27
15	04:36	05:59	12:25	03:47	06:52	08:22
20	04:38	06:00	12:24	03:47	06:49	08:19
25	04:41	06:02	12:23	03:47	06:45	08:15
30	04:43	06:04	12:21	03:46	06:39	08:09
SEP	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	04:45	06:05	12:20	03:45	06:38	08:08
10	04:47	06:06	12:18	03:43	06:30	07:00
15	04:49	06:08	12:16	03:41	06:25	07:55
20	04:50	06:09	12:14	03:39	06:20	07:50
25	04:52	06:10	12:13	03:37	06:16	07:46
30	04:53	06:12	12:11	03:35	06:11	07:41
OCT	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	04:55	06:13	12:09	03:32	06:06	07:36
10	04:56	06:15	12:08	03:30	06:02	07:32
15	04:58	06:16	12:07	03:27	05:58	07:28
20	04:59	06:18	12:06	03:25	05:54	07:24
25	05:01	06:20	12:05	03:23	05:50	07:20
30	05:04	06:23	12:04	03:20	05:46	07:16
NOV	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	05:06	06:26	12:04	03:18	05:44	07:14
10	05:08	06:29	12:05	03:17	05:42	07:12
15	05:10	06:31	12:05	03:16	05:40	07:10
20	05:13	06:35	12:06	03:16	05:39	07:09
25	05:15	06:38	12:08	03:16	05:38	07:08
30	05:18	06:41	12:09	03:16	05:38	07:08
DEC	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	05:21	06:44	12:11	03:17	05:39	07:09
10	05:24	06:48	12:13	03:18	05:40	07:10
15	05:27	06:51	12:16	03:20	05:42	07:12
20	05:29	06:53	12:18	03:22	05:44	07:14
25	05:31	06:55	12:20	03:24	05:46	07:16
30	05:34	06:58	12:23	03:28	05:49	07:20

SALAH TIMES (MADINAH)

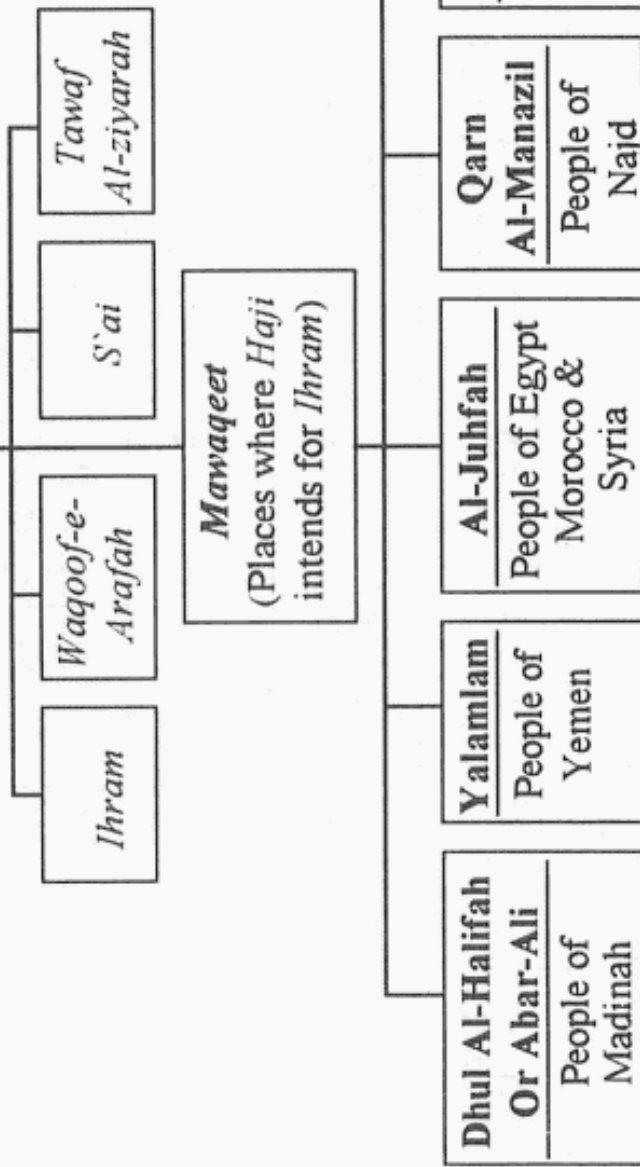
JAN	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	05:41	07:07	12:27	03:28	05:49	07:19
10	05:42	07:07	12:29	03:31	05:52	07:22
15	05:43	07:08	12:31	03:34	06:55	07:25
20	05:43	07:07	12:33	03:37	06:59	07:29
25	05:43	07:06	12:34	03:40	06:03	07:33
30	05:41	07:05	12:35	03:44	06:07	07:37
FEB	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	05:40	07:02	12:36	03:47	06:11	07:41
10	05:38	06:59	12:36	03:49	06:14	07:44
15	05:35	06:56	12:36	03:51	06:17	07:47
20	05:32	06:53	12:36	03:52	06:19	07:49
25	05:29	06:49	12:35	03:54	06:24	07:54
28	05:26	06:46	12:34	03:54	06:24	07:55
MAR	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	05:21	06:41	12:33	03:55	06:27	07:57
10	05:16	06:36	12:32	03:56	06:29	07:59
15	05:11	06:31	12:31	03:56	06:32	08:02
20	05:06	06:26	12:29	03:55	06:34	08:04
25	05:00	06:21	12:28	03:55	06:36	08:06
30	04:55	06:16	12:26	03:54	06:38	08:08
APR	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	04:48	06:10	12:24	03:53	06:40	08:10
10	04:43	06:05	12:23	03:52	06:42	08:12
15	04:37	06:00	12:22	03:50	06:45	08:15
20	04:32	05:56	12:21	03:49	06:47	08:17
25	04:27	05:51	12:20	03:48	06:49	08:19
30	04:22	05:48	12:19	03:46	06:51	08:21
MAY	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	04:17	05:44	12:18	03:45	06:54	08:24
10	04:13	05:41	12:18	03:44	06:56	08:26
15	04:09	05:39	12:18	03:43	06:59	08:29
20	04:06	05:36	12:18	03:42	07:01	08:31
25	04:03	05:35	12:18	03:42	07:04	08:34
30	04:01	05:33	12:19	03:41	07:00	08:36
JUN	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	04:17	05:44	12:18	03:45	06:54	08:22
10	04:13	05:41	12:18	03:44	06:56	08:24
15	04:09	05:39	12:18	03:43	06:59	08:29
20	04:06	05:36	12:18	03:42	07:01	08:31
25	04:03	05:35	12:18	03:42	07:04	08:34
30	04:01	05:33	12:19	03:41	07:06	08:36

SALAH TIMES (MADINAH)

JUL	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	04:04	05:38	12:26	03:47	07:15	08:45
10	04:07	05:40	12:27	03:49	07:15	08:45
15	04:10	05:42	12:27	03:50	07:14	08:44
20	04:13	05:44	12:28	03:51	07:10	08:42
25	04:16	05:47	12:28	03:52	07:10	08:40
30	04:20	05:49	12:28	03:53	07:07	08:38
AUG	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	04:24	05:50	12:28	03:54	07:04	08:34
10	04:27	05:54	12:27	03:54	07:01	08:31
15	04:30	05:56	12:26	03:54	06:57	08:27
20	04:33	05:58	12:25	03:53	06:53	08:23
25	04:36	06:00	12:24	03:52	06:49	08:18
30	04:40	06:02	12:22	03:51	06:42	08:12
SEP	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	04:42	06:04	12:20	03:49	06:37	08:07
10	04:45	06:06	12:19	03:47	06:32	08:02
15	04:48	06:08	12:17	03:44	06:27	07:57
20	04:49	06:09	12:15	03:42	06:22	07:52
25	04:51	06:11	12:13	03:39	06:16	07:46
30	04:53	06:13	12:12	03:37	06:11	07:41
OCT	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	04:55	06:15	12:10	03:35	06:06	07:36
10	04:57	06:17	12:09	03:30	06:01	07:31
15	04:59	06:19	12:07	03:27	05:56	07:26
20	05:01	06:22	12:06	03:24	05:52	07:22
25	05:03	06:24	12:06	03:21	05:48	07:18
30	05:06	06:27	12:05	03:19	05:44	07:14
NOV	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	05:09	06:31	12:05	03:16	05:41	07:11
10	05:11	06:34	12:06	03:15	05:38	07:08
15	05:14	06:37	12:06	03:13	05:36	07:06
20	05:17	06:41	12:07	03:12	05:35	07:05
25	05:20	06:44	12:09	03:12	05:34	07:04
30	05:23	06:48	12:10	03:12	05:34	07:04
DEC	Fajr	Sun Rise	Zuhr	Asr	Maghrib	Isha
5	05:26	06:51	12:12	03:13	05:34	07:04
10	05:29	06:54	12:14	03:14	05:35	07:05
15	05:32	06:58	12:17	03:16	05:37	07:07
20	05:34	07:00	12:19	03:18	05:39	07:09
25	05:37	07:03	12:22	03:21	05:41	07:11
30	05:39	07:05	12:24	03:24	05:45	07:15

Hajj is a Pillar of Islam

Pillars of Hajj



Obligations of Hajj

Ihram
from the
prescribed
Miqat

Wuqoof
-e-
Arafah
until
Sunset

Spending
the night
of the 9th
Duhl Hijjah
at
Muzdalifah

Spending
Two
Nights of
Tashreeq
days at
Mina

Rami-Jamar
i.e Throwing
pebbles at
the three
Jamrahs

Shaving
or
Shortening
the hair
of the
head

Tawaf-e-Wida'
Menstruating
and post
natal period
women are
exempted

Remarks

One who misses a
Sunnah of Hajj, there
is no sin for him.

One who misses an
obligation of Hajj, should
slaughter a sheep as a *Fidya*

One who misses a pillar of
Hajj, his Hajj is nullified
unless he performs it again.

There are Three ways to Perform Hajj

QIRAN

(Combined)

Hajj & Umrah is combined in such a way that *Ihram* is not removed after *Umrah* but it is removed after performing *Hajj* also.

The Messenger of Allah ﷺ performed *Hajj Qiran* because he brought *Hadiya* with him.

TAMATT'U

(Un Combined)

Entering the *Ihram* for *Umrah* during the months of *Hajj* (*Shawwal, Dhul-Qa'dah* and first 10 days of *Dhul Hijjah*) then removing *Ihram* after *Umrah* and entering into *Ihram* again for *Hajj* in the same year.

The Messenger of Allah ﷺ recommended *Hajj Tamatt'u*, especially for those who did not bring *Hadiye* with them.

IFRAD

(Single)

Entering into *Ihram* for *Hajj* only.

Hadiye is required

Hadiye must be brought from *Miqat*

Talbyah

Entering into the state of *Ihram* by uttering:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ حَجًّا وَعُمْرَةً

Only One *Sa'i* is required.

Hadiye is required.

If *Hadiye* is not brought from *Miqat* than *Tamatt'u* should be performed.

Talbyah

Entering into the state of *Ihram* from *Miqat* by uttering:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ عُمْرَةً

Two *Sa'is* are required, one for *Umrah* and another for *Hajj*.

Hadiye (Sacrificial Animal) is not required.

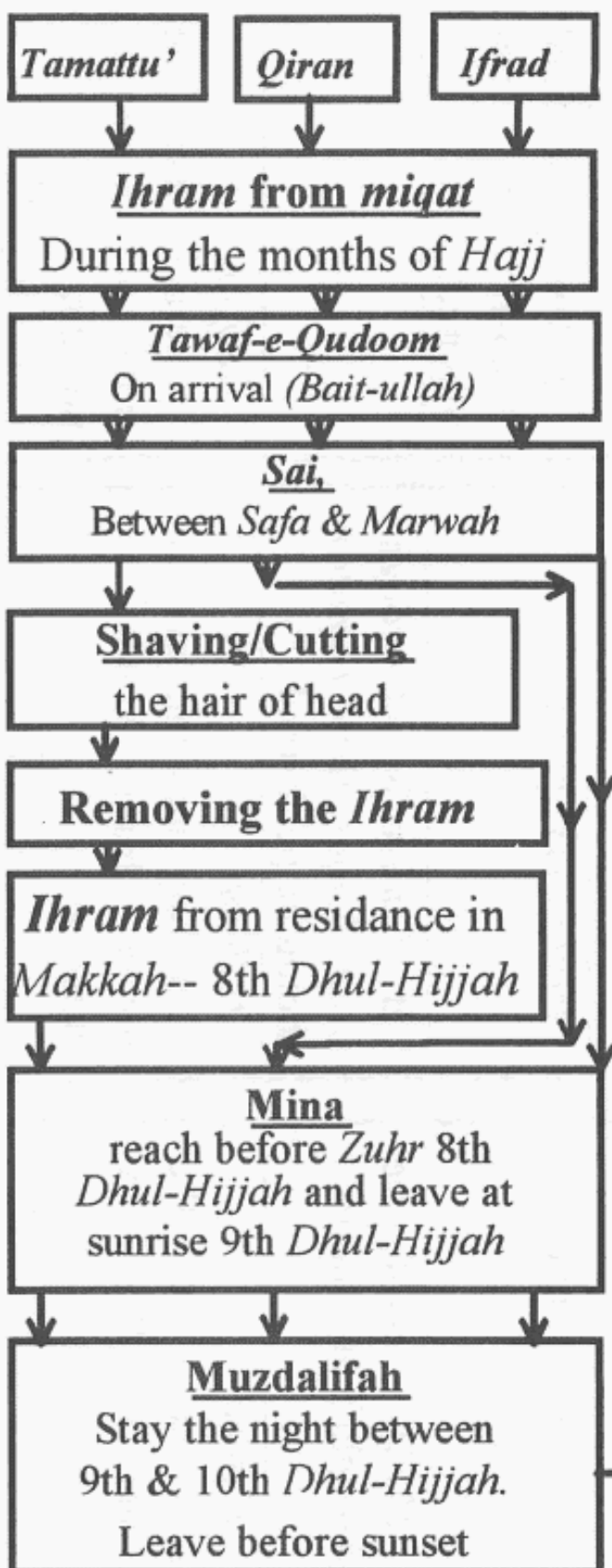
Talbyah

Entering into the state of *Ihram* by uttering

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ حَجًّا

Only one *Sa'i* is required which is with *Tawaf-e-Ifadha*.

ROUTE OF HAJJ



Tawafe-Wid'a (Bait-ullah)

before leaving *Makkah*.

Spend 11th, 12th and 13th *Dhul-Hijjah*. Perform *Rami Jamar* daily after *Zuhr*. Leave on 12th for *Makkah* before sunset if you are in hurry

Sa'i Between Safa & Marwah

Tawaf Ifadhah or Ziyarah

or of *Hajj (Bait-ullah)*

Tahallul al awwal

after shaving or cutting the hair of head

Nahr

To slaughter (10th *Dhul-Hajjah*)

Ifrad

Qiran

Tamattu'

Rami Jamar

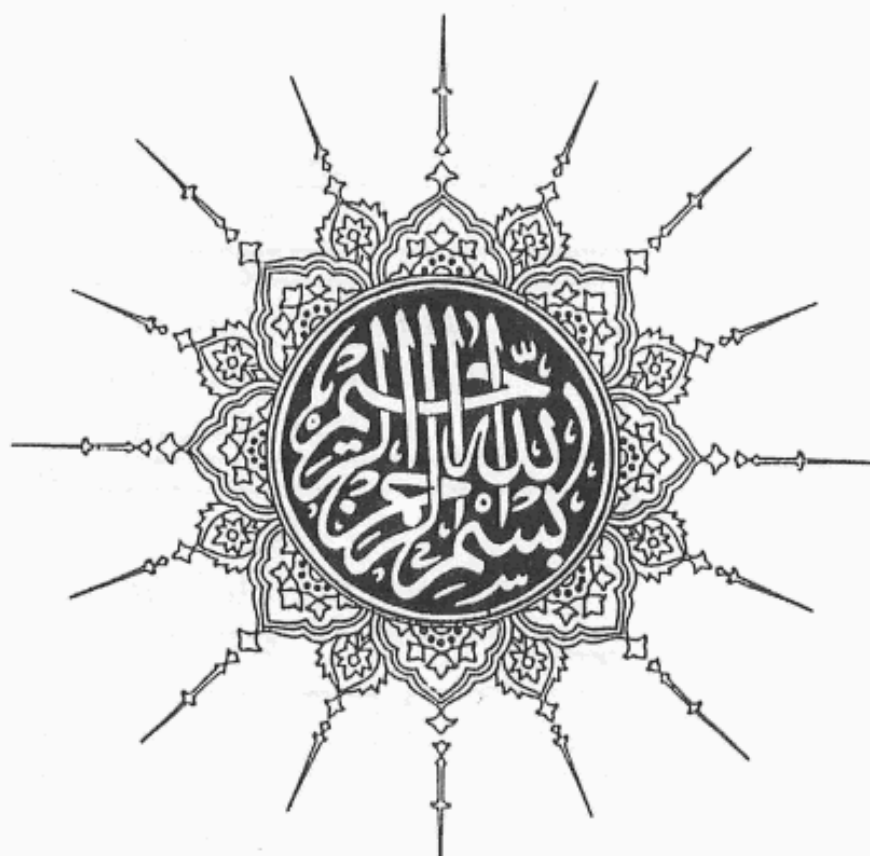
before noon.

Mina

10 the *Dhul-Hijjah*

Arafah,

Reach at *Zuhar* on 9th *Zhul-Hijjah*. Leave after sunset



Preparation Before Performing Hajj

Hajj is the fifth pillar of Islam. It is obligatory only once in lifetime (for whom who possesses the means for it). *Hajj* also involves a lot of labour and struggle and the reward for this great act of *Ibadah* (worship) is also proportional to the magnitude of labour or struggle undergone to perform *Hajj*.

You must prepare yourself thoroughly before going for this Holy Journey.

- First of all purify your faith from *Shirk* (Associating with Allah) and deeds from *Bida'h* (Innovation). No deed is accepted by Allah, however noble it is, without such purification.

Allah the Exalted said:

﴿لَئِنْ أَشْرَكَتَ لَيَحْبِطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَسِرِينَ﴾

“If you associate (with Allah), your deeds will be ruined and verily you will be among the losers.”

(39:65)

Allah the Exalted further said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ

لِمَنْ يَشَاءُ﴾

“Verily Allah does not forgive him who associate others with Him and He forgives anyone whom He wills.”

(4:48)

Allah the Exalted Said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾

O believers “Obey Allah and obey the Messenger ﴿ﷺ﴾ and make not vain your deeds.”

(47:33)

- Try to learn deeply about *Shirk*, *Tawheed*, *Bida'h* and *Sunnah*.
- Make sure that anything good in Islam is encouraged already and any thing bad is prohibited already.
- Purify your earnings. Only pure & lawful money should be used for *Hajj* & *Umrah*.

The Messenger of Allah ﴿ﷺ﴾ has said:

((إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا))

“Allah is pure and does not accept but pure only.”¹

1. *Muslim*.

- Fulfill any obligations that you owe to others before your journey. Set aright any oppression or wrong doing you did in the past.
- Learn thoroughly the rites of *Hajj* and *Umrah* because knowledge is light which enables you to differentiate between right and wrong.
- Choose good companions for the *Hajj* journey because one's companions have great effect on one's conduct.
- As described before, *Hajj* is a long journey and it requires a lot of money as well as physical efforts. This bound to create irritation in ones behaviour at certain times. For this reason one must on guard and control himself from any misconduct.

Allah the Exalted said:

﴿فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾

“So during *Hajj* there should not be obscenity, nor wickedness, nor wrangling.”

(2:197)

Women must come along with their “*Mahram*” (a close relative with whom marriage is unlawful) If they have no *Mahram*, *Hajj* is not obligatory on them. The practice of taking a temporary *Mahram* is not advisable at all.

Again, as it is a long journey, at times, *Hajies* are likely to feel unwell & sick. So it is advised to keep some common medicines with every *Haji*.

May Allah help you and accept your efforts.



SOME HAJJ AND UMRAH TOUR OPERATORS

These information are provided for the benefit of One who intends to perform Hajj or Umrah. These operators are selected on random basis. We can not accept any responsibilities towards authenticity of these information.

- 1) AL-MANAR FOR HAJJ & UMRAH, RIYADH.
TEL. 4030820, 4082031
- 2) AL-SAHIHAN FOR HAJJ & UMRAH, RIYADH.
TEL. 4111771, 4118285, 4010431, 2314086
- 3) AL-QARI EST. FOR HAJJ, RIYADH.
TEL. 4038814, 4044087
- 4) AL-SHOKANI OFFICE, RIYADH.
TEL. 4026364, 4038891, 4014741.



HAJJ AND UMRAH

Ruling on *Hajj* and *Umrah*

Hajj is obligatory on every capable Muslim. Allah, the Most High says:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا﴾

“*Hajj* to the House is a duty that mankind owes to Allah for those who can afford the journey.”

(3:97)

The Messenger of Allah ﷺ said:

((بُنِيَ الْاِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ وَاِقَامُ الصَّلَاةِ وَاِيتَاءُ الزَّكَاةِ وَحِجُّ الْبَيْتِ وَصَوْمُ رَمَضَانَ))

“Islam is built on five pillars:¹

- a) To testify there is no god but Allah and that Muhammad ﷺ is Allah's Messenger.
- b) Establishment of *Salah*.
- c) Paying the *Zakah*.
- d) Performance of *Hajj* and

1. *Bukhari & Muslim.*

e) Fasting in the month of *Ramadan*.¹

Hajj is a duty to be performed once in ones lifetime. The Messenger of Allah ﷺ said:

((الْحُجُّ مَرَّةً، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ))

“*Hajj* is to be performed once in lifetime and to perform more than one time is a supererogatory act.”²

As for *Umrah*, it is an obligatory *Sunnah*. Allah the Most high says:

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ﴾

And complete *Hajj* and *Umrah* for Allah.”

(2:196)

The Messenger of Allah ﷺ said to the one who told him that his father was too old to perform *Hajj* or *Umrah* or embarking on a journey:

((حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ))

“Perform *Hajj* and *Umrah* on behalf of your father.”³

1. *Bukhari & Muslim*.

2. *Abu Dawud, Ahmad and Hakim*.

3. *Nassai*.

Wisdom behind *Hajj* and *Umrah*

It is to purify the soul from sins in order to qualify for Allah's Mercy in the Hereafter. The Messenger of Allah ﷺ said:

((مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمٍ وَلَدَتْهُ

أُمُّهُ))

“He who performs *Hajj* for Allah and does not behave in an obscene manner or acts unlawfully, will return sinless as in the day he was born.”¹

Conditions for *Hajj* and *Umrah*

1. Islam.
2. Soundness of mind.
3. Puberty.
4. Capability: this includes provision and costs of the journey. Allah, the Most High said:

((مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا))

“Those who can afford the journey.”

(3:97)

Therefore *Hajj* or *Umrah* is not obligatory on the indigent who does not possess adequate money to

1. *Bukhari & Muslim.*

feed his children during his absence and to make the journey to Makkah. It is also not obligatory if the journey to Makkah exposes the *Haji*'s life to risk.

Virtues of *Hajj* and *Umrah*

Allah the Exalted Said:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا،
وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ﴾

"*Hajj* to the House is a duty that mankind owes to Allah, those who can afford the journey; but if anyone denies, Allah stands not in need of any of His creatures."

(3:97)

Hajj and *Umrah* are among the good deeds that Islam urges Muslims to perform. The Messenger of Allah ﷺ said:

((أَفْضَلُ الْأَعْمَالِ: إِيْمَانٌ بِاللّٰهِ وَحْدَهُ، ثُمَّ الْجِهَادُ، ثُمَّ
حَجَّةٌ مَبْرُورَةٌ))

"The best of deeds are;

(a) To believe in Allah only.

(b) To launch *Jihad* (in Allah's cause)

(c) The accepted *Hajj*.¹

He also said:

((الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ))

“The reward of accepted *Hajj* is no less than *Jannah* (Paradise).²

He also said:

“The *Jihad* for the old, young and women is the accepted *Hajj*”³

The Messenger of Allah (ﷺ) said:

((الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ

الْمَبْرُورُ، لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ))

“The time between *Umrah* and the other is expiated and the accepted *Hajj* has no reward except *Jannah* (Paradise)”⁴

Pillars of *Hajj* and *Umrah*

Hajj has four Pillars. They are: *Ihram*, *Tawaf*, *Sa'i* and *Waqoof* (standing) in *Arafah*. If a *Haji* fails to perform any one of these four pillars, his

1. *Ahmad*.

2. *Ahmad*.

3. *Nissai*.

4. *Bukhari & Muslim*.

Hajj is void. *Umrah* has three pillars. They are: *Ihram*, *Tawaf* and *Sa'i*.

Ihram means to make intention to perform *Hajj* or *Umrah*.

Duties of *Ihram*

If the *Haji* fails¹ to do one of the duties he has to slaughter an animal. If he cannot afford to slaughter an animal he has to fast². The duties of *Ihram* are:

- 1) To make intention of *Ihram* from the *Miqat* (Prescribed place from where *Ihram* starts). Ibn Abbas (رضي الله عنه) said:

“The Messenger of Allah (ﷺ) had designated *Dhul-al-Hulifah* for the people of Madinah, *Al-Juhfah* for the people of Syria, *Qarn Al-Manzil* for the People of Najd and *Yalamlam* for the people of Yemen as starting points of *Ihram*.

He further said:

-
1. If any one misses any of these duties by unintentional mistake then there is no harm.
 2. Scholars differ in this point. Many scholars do not see any difference between duties & prohibitions of *Ihram* i.e. the duties are the prohibitions who commit one of them. He has to slaughter a sheep or goat or fast three days or feed six indigents.

“These places are for the inhabitants of these region and for those who pass by intending to perform *Hajj* and *Umrah*. The starting point to perform *Hajj* and *Umrah* for the inhabitants of Makkah is Makkah itself by entering into the state of *Ihram* and reciting *Talbiyah*.¹

2) Abstaining from wearing sewn² clothes, keeping the head uncovered and not wearing shoes.³

3) Repetition of *Talbiyah* ⁴

The *Talbiyah* is as follows:

((لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنْ الْحَمْدَ

وَالنِّعْمَةُ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ.))

Labbayk, Allahumma Labbayik -- Labbayk La Shareek Laka Labbayk-- Innal-hamda Wan-nimata laka wal-mulk -- La shareeka lak.

“Here I come to you O Allah. Here I am to worship you. Here I am to respond to you. There is no partner with you. Here I come to you, verily

1. *Bukhari*.

2. For men only.

3. Especially if these are higher than the ankles.

4. Men will utter loudly while women in a low voice.

Praise, Bounty, and Dominion belong to you.
There is no partner with you.”¹

The *Talbiyah* is to be uttered when the *Haji* commences *Ihram* at the *Miqat*. It is recommended to utter *Talbiyah* while embarking, disembarking, at the time of *Azan* or at the end of *Salah*.

Sunan* (recommendations) of *Ihram

These are the deeds which if a *Haji* fails to perform, no *Fidya* (ransom or expiation) will be enjoined on him but he will miss great rewards.

- 1) Bathing² for *Ihram*. Bathing is also recommended for women in menses and in post delivery state. The Messenger of Allah (ﷺ) ordered one of Abu Bakr's (رضي الله عنه) wives, who intended to perform *Hajj*³, to wash herself after she had delivered.
- 2) Clipping nails, trimming the mustache, plucking the armpit hair and shaving the pubic hair for the Messenger of Allah (ﷺ) had done so.

1. *Bukhari & Muslim*.

2. To apply perfume on head is also preferred before wearing *Ihram*.

3. For men only.

- 3) To wear white *rida* and *izar* ¹ (Upper and Lower *Ihram garb*) because this was the practice of the Messenger ﷺ.
- 4) To start *Ihram* after praying an obligatory or supererogatory *Salah*.²
- 5) To repeat and renew *Talbiyah* at the time of embarking, disembarking or *Salah*.
- 6) To supplicate and pray for the Prophet ﷺ after *Talbiyah*, because the Messenger of Allah ﷺ used to, after reciting *Talbiyah*, ask Allah for *Jannah* (Paradise) and used to seek refuge of Allah from the Hell fire.³

Prohibitions of *Ihram*

These are the acts prohibited while one is in the state of *Ihram*. If one commits any one of them, he has to offer *Fidya*. They are:

1. Covering the head.⁴

1. For men only.
2. There is no specific *Salah* for *Ihram*. If one finds *Salah* in routine he can pray and then enter into the state of *Ihram* because the Messenger of Allah ﷺ prayed *Zuhr Salah* than entered into the state of *Ihram*.
3. *Al-Shafei* and *Ad-Darqutni*.
4. This Prohibition is for men only.

2. Shaving or shortening any hair of the body.
3. Clipping the nails whether of the hands or the feet.
4. Using perfume.
5. Wearing sewn clothes.¹
6. Killing game (animals hunted as food) of the land. Allah the Most High said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ﴾

“You who believe! Kill not game while in *Ihram*.”

(5:95)

7. Kissing and touching with sexual desire. Allah the Most High said:

﴿فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾

“Let there be no obscenity, nor wickedness, nor wrangling in the *Hajj*.”

(2:197)

8. To marry or propose for marriage. The Messenger of Allah ﷺ said:

((لَا يُنكِحُ الْمُحْرِمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ))

1. This Prohibition is for men only.

“A man in the state of *Ihram* shall not be married or allowed to propose.”¹

9. Sexual intercourse because, Allah the Most High said:

﴿فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾

“Let there be no obscenity, nor wickedness, nor wrangling in the *Hajj*.”

(2:197)

Concerning the first five prohibitions², he who commits anyone of them, has to offer a *Fidya* and it means to fast for three days or to feed six indigents by giving each one of them a handful (about 1.25 kg) of wheat or to slaughter a goat. Allah the Most High says:

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ

صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

“And if anyone of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation, either fast or feed (the poor), or offer sacrifice.”

(2:196)

1. *Muslim*.

2. If by mistake, than no matter.

As for the killing of land game¹ it has to be compensated in equivalent. Allah says:

﴿وَمَنْ قَتَلَ مِنْكُمْ مَتَعَمَّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ
يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بِالْغِ الْكَعْبَةِ أَوْ كَفَّارَةٌ
طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا﴾

“If anyone of you, kills intentionally, the compensation is an offering brought to the *Ka'bah*, of an animal equivalent to the one he killed. As adjudged by two just men among you or for expiation he should feed poor persons or its equivalent in fasting.”

(5:95)

For kissing during *Ihram*, the *Haji* has to slaughter a sheep or goat in compensation. Sexual intercourse invalidates *Hajj* but the *Haji* is advised to complete *Hajj* and to offer a *Budanah* (Camel) and perform *Hajj* the following year. If a *Budanah* is not available, he has to fast for ten days and perform *Hajj* next year. It was reported in *Muwatta* Imam Malik that Umar Ibn Al-Khattab, Ali Ibn Abi Talib and Abu Hurairah were asked about a man

1. Sea Game is allowed. killing the snake, raven rat, mad dog, scorpion, kite is also allowed even in the *Haram*.

who had sexual intercourse with his wife while he was performing *Hajj*? They said: “they have to complete their *Hajj* as well as having to perform *Hajj* the next year and offer a sacrifice in compensation. As for marriage, proposing for marriage and other sins such as back-biting and slandering, the atonement is repentance and asking Allah’s forgiveness.

Tawaf

Tawaf means walking around the *Ka'bah* seven times.¹

Conditions of Tawaf

1. To make intention at the commenment.
 2. Purification. Full purification as is done for *Salah* is required for *Tawaf*.
 3. Clipping nails, trimming the mustache, plucking the armpit hair and shaving the pubic hair. These items of personal hygiene were done by the Messenger of Allah (ﷺ) before *Ihram*.
 4. Covering the Private and shameful parts.
- The Messenger of Allah (ﷺ) said:

1. *Tawaf* is allowed on a carrier.

((الطَّوَافُ حَوْلَ الْبَيْتِ مِثْلُ الصَّلَاةِ إِلَّا أَنْكُمْ تَتَكَلَّمُونَ فِيهِ، فَمَنْ تَكَلَّمَ فِيهِ فَلَا يَتَكَلَّمُ إِلَّا بِخَيْرٍ))

“*Tawaf* around the House is like *Salah* but in *Tawaf* you may talk and one who talks, shall talk of good things.”¹

5. *Tawaf* shall be performed within the boundaries of *Masjid Al-Haram*.
6. The *Ka'bah* must be kept on the left side of the *Haji* while performing *Tawaf*.
7. *Tawaf* is composed of seven rounds starting from the *Hajr-e-Aswad* and ending at the same point.²
8. To continue *Tawaf* without interrupting the rounds, unless it is necessary, otherwise it will be void.

Sunan* (recommendations) of *Tawaf

1. Men are advised to walk swiftly with short steps, if possible, in the first three rounds of *Tawaf-e-Qudoom* (arrival *Tawaf*).
2. Men should place the *Ihram garb* under the right armpit in *Tawaf-e-Qudoom* (arrival *Tawaf*).

1. *Tirmidhi*.

2. The round should also cover *Hateem*.

3. To kiss¹ the *Hajr-e-Aswad* at the beginning of *Tawaf* if it is possible. It is suffice to touch or to point at *Hajr-e-Aswad* if it is difficult to kiss². This is because the Messenger of Allah ﷺ had done so.
4. To say: at the beginning of the round:

بِسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ

Bissimi Allah wa Allah-u Akbar.

(In the name of Allah. Allah is the Greatest)

5. To supplicate during *Tawaf*. It is not limited to certain supplications but it is recommended to say at the end of every round:

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا

عَذَابَ النَّارِ ﴾

"Rabbana Aatina fid- Dunya hasanah- wa fi -l-Akhirati hasanah- wa qina a`zab an-Nar."

1. And in *Tawaf* for *Umarh* also.
2. The stick or the right hand by which *Hagr-e-Aswad* is touched --- should be kissed. During kissing, touching or pointing the *Hagr-e-Aswad* one should say

بِسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ

Bissmi Allah-i- wa Allah-u-Akbar

To prostrate and weep at *Hajr-e-Aswad* is also a *Sunnah*.

“Our *Rabb* grant us good in this life and in the Hereafter and protect us from the torment of the Hell fire.”

(2:201)

6. Touching¹ the Yemeni corner and kissing *Hagr-e-Aswad* in every round of *Tawaf* because the Prophet (ﷺ) used to do so.
7. To supplicate at *Al-Multazam* (the place between the *Ka`bah*'s entrance and the *Hagr-e-Aswad*) at the end of *Tawaf* because Ibn Abbas (رضي الله عنه) used to do so.
8. To offer two *raka`hs* after *Tawaf* behind *Muq'am Ibraheem* and to recite *Surah Al-Kafiroun* in the first *rak`ah* and *Surah Al-Ikhlās* in the second *rak`ah*. Allah the Most High said:
 ﴿وَاخْذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾
 “And take the *Muq'am Ibraheem* as a place of *Salah*.”
 (2:125)
9. To drink *Zam Zam* water and to pour it on the head after offering two *raka`hs*.
10. To return to the *Hajr-e-Aswad* and touch it

1. If it is possible easily.

before proceeding to *Sa'i*.¹

Etiquette of *Tawaf*

1. *Tawaf* shall be performed in humility and reverence of Allah.
2. The *Haji* should not talk while performing *Tawaf* of the *Ka'bah* unless it is necessary. The Messenger of Allah ﷺ said:

((فَمَنْ تَكَلَّمَ فِيهِ فَلَا يَتَكَلَّمُ إِلَّا بِخَيْرٍ))

“He who talks, shall not talk except of good things.”²

3. Not to harm others by speech or by deeds.
4. To remember Allah, supplicate and pray for the Prophet ﷺ frequently.

Sa'i

This is walking between *Safa* & *Marwah* back and forth and it is a pillar of *Hajj* and *Umrah*. Allah, the Exalted says:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ﴾

“Behold *Safa* and *Marwah* are among the Symbols of Allah.”

(2:158)

-
1. If it is easy.
 2. *Tirmidhi*.

The Messenger of Allah (ﷺ) said:

((اسْعَوْا فَإِنَّ اللَّهَ قَدْ كَتَبَ عَلَيْكُمُ السَّعْيَ))

“So walk, for Allah has prescribed *Sa`i* on you.”¹

Conditions of *Sa`i*

1. To make intention² in compliance with Allah's order.
2. *Tawaf* shall be performed before *Sa`i*.
3. Not to interrupt the rounds of *Sa`i* but short intervals, if necessary, can be made.
4. To complete seven rounds.³ If, for any reason, one or part of a round is not done, the *Sa`i* remains incomplete.
5. To be performed after *Tawaf-e-Qudum* (arrival) or *Az-ziyarah* (visit).

Sunan (recommendations) of *Sa`i*

1. To run between the two green parallel lines on the edges of the valley. Women, old and sick are exempted.

1. *Ibn Majah, Ahmad and Shafei.*

2. This should be in ones mind and not by utterance.

3. Covering the distance from *Safa* to *Marwah* is considered as one round and from *Marwah* to *Safa* is another round.

2. To stand¹ on *Safa* and *Marwah* for the purpose of supplication.
3. To supplicate² on *Safa* and *Marwah* on all seven rounds.
4. In every round while ascending *Safa* or *Marwah*, to say three times.

الله أكبر

“Allahu Akbar”

Allah is the Greatest

((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ

الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.))

*Lailaha illallahu wahdahu La Shareeka Lahu
Lahul Mulku walahul Hamdu, wa Huwa ala kulli
Shain Qadeer.*

“There is no god but Allah Only. He has no partner praise, bounty and dominion belong to Him. He is Omnipotent.”³

-
1. Up to the level that one can see *Bait ul-Allah* (Ka'ba).
 2. Facing *Qiblah*.
 3. *Muslim*.

((لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ
الْأَحْزَابَ وَحْدَهُ.))

*La ilaha illallahu wahdahu anjaz wa'dahu, wa
nasra a'bdahu wa hazamal ahzaba wahdah.*

"There is no god but Allah alone. Who fulfilled His promise, helped His slave and routed the confederates alone."¹

5. To be performed immediately after *Tawaf* and not to stay for a short interval unless for a valid excuse.

Etiquette of *Sa'i*

1. To go to *Safa*² through the entrance of *Safa* reciting the following verse:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ
أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا، وَمَنْ تَطَوَّعَ خَيْرًا،
فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

"Behold *Safa* and *Marwah* are among the Symbols of Allah. So if those who perform *Hajj* or *Umrah* of the House (*The Ka'ba*), should

1 *Muslim.*

2. This means that *Sa'i* will start from *Safa* and end at *Marwah*.

compass them round, it is no sin¹ in them. And if anyone does good Voluntarily, be sure that Allah is All Recogniser, All Knower.”

(2:158)

2. To be in a purified state.
3. To walk on foot, if possible, without any difficulty.²
4. To remember Allah and supplicate frequently.
5. To lower the gaze at women and to desist from committing sins by tongue.
6. Not to harm fellow *Hajies* or the passers by.
7. To show humility before Allah.

Waqoof (Standing) at Arafah

This is the fourth Pillar of *Hajj*. The Messenger of Allah (ﷺ) said:

((الْحَجُّ عَرَفَةٌ))

“*Hajj is Arafah.*”³

-
1. Companions of the Prophet were hesitating to perform *Sa'i* because pagon kept idols at *Safa & Marwah* during the time of Ignorance.
 2. Otherwise a carrier may be used.
 3. *Ahmad* and *Tirmidhi*.--- This is the most important pillar of *Hajj*. *Hajj* becomes void if any-one misses it. It will not expiated even by offering *Fidiya*. He who reaches *Arafah*

It means to be present at *Arafah* from the *Zawal* (noon) of 9th *Dhul-Hijjah* until the dawn of 10th *Dhul-Hijjah*.

Conditions of Waqoof

1. To be present at *Arafah* on the 9th of *Dhu-Hijjah* after the¹ decline of the sun till sunset.
2. To stay the night of 10th *Dhul-Hijjah* at *Muzdalifah* after *Waqoof-e-Arafah*.
3. To stone *Jamarah Al-Aqabah* on the *Youm-e-Nahr* (sacrifice) i.e 10th *Dul Hijjah*.
4. Shaving or shortening the hair after *Rami* (the stoning) *Jamarah Al-Aqabah* on the *Youm-e-Nahr* (sacrifice).
5. To stay at *Mina* the nights of 11th, 12th and 13th of *Dhul-Hijjah* and two nights for one those who are in a hurry i.e. the 11th and 12th nights.
6. To stone the three *Jamrahs* after the *Zawal* (noon) on every *Youm-e-Tashreeq*, (11, 12, 13 *Dhul Hijjah*) respectively or 11 and 12 *Dhul-Hijjah* only.

between decline of the 9th and dawn of the 10th *Dhul-Hijjah* (night between 9th and 10th *Dhul Hijjah*) can fulfill the condition of *Waqoof-e-Arafah* and his *Hajj* will be accepted.

1. The *Haji* should not fast on this day.

Sunan of Waqoof

1. To set out for Mina on the *Youm -e-Tarwiyah* (8th *Dhu-Hijjah*), stay upto the night of 9th *Dhul-Hijjah* and pray five times and not leave the area untill sunrise.
2. To remain upto the *Zawal* (noon) at Namirah and pray shortened *Zuhr* and *Asr Salahs* in combination with the *Imam*.
3. After performing *Zuhr* and *Asr Salahs* , to go to *Arafah* for *waqoof* (standing) and remembrance of Allah, untill sunset.
4. To delay *Salat-ul-Maghrib* so that it can be prayed at *Muzdalifah* combined with *Salat-tul-Isha*.
5. To stand facing the *Qiblah* and to remember Allah at *Al-Masha`r Al-Haram* (*Quzah Mountain*) untill dawn break.
6. To set out in order to stone the *Jamarah al-Aqabah*, slaughter an sacrificial animal, cut or shave and perform *Tawaf Al-Ifadah*.
7. To perform *Tawaf al-Ifadah* (or *Ziyarah*) on the *Youm-e-Nahr* (sacrifice) before sunset.

Etiquette of *Waqoof*

1. To leave Mina on the mornin 9th *Dhul-Hijjah* for Namirah by the road of Dabb because the Messenger of Allah ﷺ had done so.
2. To bathe after the *Zawal* (noon) and stand at *Arafah*. It is permissible for women in menstruation and who are in the period of post delivery to stand at *Arafah* also.
3. To stand in the place where the Prophet ﷺ stood at the great rock at the foot of the *Jabal Al-Rahma* in the middle of *Arafah*.
4. To remember and supplicate frequently while standing facing the *Qiblah* until sunset.
5. To return from *Arafah* by the road of *Al-Mazameen* and not from *Dabb* because the Prophet ﷺ went from one way and came from the other.
6. To return calmly for the Messenger of Allah ﷺ said:

((يَا أَيُّهَا النَّاسُ عَلَيْكُمْ بِالسَّكِينَةِ، وَالْوَقَارِ فَإِنَّ الْبِرَّ لَيْسَ

بِإِضَاعِ الْإِبْلِ))

“O People! be calm for righteousness is not in hastening up.”¹

7. To repeat frequently the *Talbiyah* on the roads to Mina, Arafah, Muzdalifah and back to Mina until the stoning of *Jamarah Al Aqabah*.
8. To pick up seven pebbles from Muzdalifah so as to stone *Jamarah Al Aqabah*.
9. To move from Muzdalifah after the dawn break and before sunrise.
10. To hasten pace at Muhassir or speed up the vehicle for (a stone throw span) if possible.
11. To throw the pebbles at *Jamarah Al-Aqabah* between the time of sunrise and the *Zawal* (noon).
12. To utter *Allah-u-Akbar* at every time a pebble is thrown.
13. To slaughter the sacrificial animal or to attend its slaughtering and say:

بِسْمِ اللَّهِ، اللَّهُ أَكْبَرُ

“*Bismillah, Allah-u-Akbar.*”

14. To eat something from the sacrificial animal for the Messenger (ﷺ) used to eat from the liver of his sacrificial animal.

1. *Nissai.*

15. To stone the *Jamrahs* on the *Tashreeq* days.
16. To utter *Allah-u-Akbar* every time a pebble is thrown.
17. To stand for supplication facing the *Qiblah* after the *Rami* of the first and the second *Jamarahs* with exception of the third (*Jamarah Al-Aqabah*). It is recommended to leave immediately after its *Rami*.
18. To stone *Jamarah Al-Aqabah* from the bottom of the valley keeping *Bait-ul-Allah* (the House) on the left and *Mina* on the right.

Restrictions:

This means to be prevented from entering Makkah or standing at *Arafah* due to an enemy or illness or other major forces. He who faces this, has to slaughter¹ a sheep or a camel or a cow. Thereafter, he may disengage from *Ihram*. Allah the Exalted said:

﴿ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ﴾

1. Or he can make a conditional intention of *Ihram*. So that he may be saved from the *Fidya*.

“But if you are prevented (from completing it), send an offering for sacrifice such as you may find.”

(2:196)

Tawaf-e-Wida`

It is a necessary *Sunnah*, he who omits it without an excuse, has to slaughter an animal. There is no harm if one omits it with an excuse. This *Tawaf* is to be performed when a *Haji* wishes to leave Makkah after completing *Hajj* or *Umrah* for his home. It should be done at the last moment and after its performance the *Haji* has to leave Makkah immediately. If a *Haji* after *Tawaf-e-Wida`* stays to buy or sell unnecessary items, he has to repeat the *Tawaf* for the Messenger of Allah ﷺ said:

((لَا يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرَ عَهْدِهِ الطَّوَافَ

بِالْبَيْتِ))

“No one of you should leave Makkah unless the last thing he has done is *Tawaf* of the House.”¹



1. *Ahmad & Abu Dawood.*

How to Perform *Hajj & Umrah*?

He who wants to enter into the state of *Ihram*, should clip his nails, trim his mustache, shave his pubic hair, pluck or remove the hair of the armpits and take a bathe. Then he wears the *Ihram* garb which consists of two white clean cloths and a pair of sandals. When a *Haji* or *Mu'tmer* (he who intends to perform *Umrah*) reaches the *Miqat*, (The post from where he makes his intention for *Ihram*) he may offer two *raka'hs*¹ and make intention by uttering the *Talabiyah*.

If he intends *Tamatt'u* or *Umrah* he should recite.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ عُمْرَةً

Labbayka Allahumm Labbayka Umrattan.

“O Allah here I am before You to perform *Umrah*.”

If he intends *Ifrad* then he should recite:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ حَجًّا

Labbayka Allahumm Labbayka Hajjan

1. There is no specific *Salah* for *Ihram*

“O Allah I am before You to perform *Hajj*”

If he intends for *Qiran* he should recite:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ حَجًّا وَعُمْرَةً

Labbayka Allahumm Labbayka Hajjan wa Umratan

“O Allah I am before You to perform *Hajj* and *Umrah*”

He can make conditions in his intention i.e.

((وَمَحَلِّي مِنَ الْأَرْضِ حَيْثُ تَجِبُسْنِي))

“In the event of an excuse I would be disengaged from *Ihram* at the time when I am prevented by an excuse.”¹

In such an event he does not have to offer *Fidyah*.

Then in raised voice he has to continue repeating the *Talbiyah*. Women should not recite *Talbiyah* in raised voice but she should recite it in such a way so that only her companions may hear her. It is recommended to supplicate and pray for the Prophet ﷺ after the *Talbiyah*. It is also recommended to renew *Talbiyah* at the time of

1. *Nissai & Ahmad*.

embarking, disembarking and at *Salah* times. He is advised to remember Allah and perform righteous deeds frequently. When he reaches Makkah, it is recommended to take a bathe on entrance. When he reaches the *Masjid Al-Haram*, he has to enter through *Bab-as-Salaam* saying:

((بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي
وافتحْ لي أبوابَ رحمتك))

“In the name of Allah, Peace be on the Prophet O Allah forgive me my sins, O Allah! Open for me your gates of mercy.”¹

Then he proceeds to the *Hagr-e-Aswad* in a purified state, with his right shoulder uncovered. Next, if possible, he kisses the *Hagr-e-Aswad*. If it is crowded he may touch or point towards it. Then he starts the *Tawaf*, keeping the *Ka`bah* on his left side and go around it in anti-clockwise direction, by uttering:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

Bissimi Allah wa Allah Akbar

“In the Name of Allah. Allah is the Greatest.”²

1. *Ahmad & Ibn Majah.*

2. *Ahmad.*

At the beginning of the *Tawaf* he has to run for first three rounds if it is *Tawaf-e-Qudoom* ¹ in remembrance of Allah or asking peace for the Prophet ﷺ. When he reaches the *Rukn-e-Yamani* (Yemeni corner) or faces it he has to touch it². Then he completes the round with the following supplication:

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ

النَّارِ﴾

“*Rabbana Aatina fid-Dunya Hasanah wa fil Akhirati Hasanah wa qina a'zab-an-Nar*”

“O Allah give us good in this life and the next one and protect us from the Hell fire.”

(2:201)

He should continue running for three complete rounds and from the fourth round, he should stop running and complete the rest four rounds at normal pace.

Then he goes to *Al-Multazam* to supplicate. Next he proceeds to *Muqam-e-Ibraheem* to pray two *raka'hs* reciting *Surah Al-Kafiroun* and *Surah*

1. Or *Tawaf-e-Umrah*

2. If its possible easily.

Al-Ikhlās after *Surah Al-Fatiha* in the first and second *raka'hs* respectively. After that he drinks the *Zam Zam* water till he satisfies his thirst¹ and supplicates for whatever he wishes. Then he goes to the *Hagr-e-Aswad* to kiss or touch it. After that he sets out for *Sa'i* reciting:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ
اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا، وَمَنْ تَطَوَّعَ خَيْرًا،
فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

“Behold *Safa* and *Marwah* are among the Symbols of Allah so it is not a sin for those who perform *Hajj* or *Umrah* of the House (*Bait-ul-Allah*) to perform *Tawaf* (*Sa'i*) between them. And whoever does good voluntarily, then Allah is All Recoganisier, All Knower.”

(2:158)

When he reaches *Safa*, he has to ascend it and face the House and recite the following three times:

الله أكبر

“*Allah-u-Akbar*”

Allah is the Greatest.

1. He may pour some water on his head also. This is a *Sunnah*.

((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.))

*Lailaha illalahu wahdahu La Shareeka Lahu
Lahul Mulku walahul Hamdu, wa Huwa ala kulli
Shain Qadeer. La ilaha illalahu wahdahu anjaz
wa 'dahu, wa nasra a'bdahu wa hazamal ahzaba
wahdah.*

There is no god but Allah alone, He has no partner. For Him belongs the dominion and praise. He encompasses everything. There is no god but Allah alone. He fulfilled his promise and gave victory to His slave and He routed the confederates alone.”¹

Then he may supplicate to Allah for whatever he wishes of good in this life and the life to come. Then he descends from *Safa* and march towards *Marwah* till he reaches the bottom of the valley (now it is marked by green pillars). At this point he has to hasten² or move rapidly untill he reaches the other green pillar. Then he walks at normal pace

1. *Muslim.*

2. This is for men only.

and supplicate and pray for the Prophet ﷺ till he reaches *Marwah*. After ascending *Marwah* he utters *Takbeer* and proclaims the *Tawheed* (Allah has no Partner) of Allah. Here he supplicates for whatever he wishes like that at *Safa*. Then he descends and walks toward *Safa* till he reaches the green pillar where he has to run until he reaches the other green pillar. After that he walks till he reaches *Safa* where he ascends it again, utters *Takbeer* and proclaims the *Tawheed* of Allah. In this way he has to complete seven rounds with eight standings, four on *Safa* and four on *Marwah*.

If he is performing *Umrah*, he has to shorten¹ his hair and his *Umrah* is completed. The *Haji*, who combines *Hajj* and *Umrah* (*Qiran*) or *Mufrid*, has to keep his *Ihram* until he stands at *Arafah*, stones *Jamarah Al-Aqabah* and then he may take-off his *Ihram*.

On the 8th *Dhul-Hijjah* (*Yaum-e-Tarwiyah*) the *Haji* who is in *Ifrad* (to perform *Hajj* only) or combination of *Hajj* and *Umrah* (*Qiran*) may not renew his intentions as the first one will suffice. *Mutamatt'e* (who performs *Hajj* and *Umrah* during

1. Shaving or cutting and shaving is better.

the month of *Hajj*) will intend for *Hajj* in the same way he has done for *Umrah*. He has to proclaim *Talbiyah* in the morning, stay the night at Mina and pray five obligatory *Salahs*. At sunrise on *Yaum-e-Arafah*, he has to set out for *Namirah* uttering *Talbiyah* taking the road of Dabb and to stay there until *Zawal* (noon). Then he has to bathe and come to *Masjid Namirah* to pray *Zuhr* and *Asr Salahs*, shortened and combined, in congregation with the *Imam*. After completion of *Salah*, he has to go to *Arafah* to stand there at any part. The Messenger of Allah (ﷺ) said:

((وَقَفْتُ هَاهُنَا وَ (عَرَفَات) كُلُّهَا مَوْقِفٌ))

“I stand here and the whole of *Arafah* is a place of stationing.”¹

It is recommended to stand at the foot of *Al-Rahmah* mountain whether riding, on foot or in a sitting posture remembering Allah and supplicating till sunset. Then he has to march humbly uttering *Talbiyah* towards *Muzdalifah* by *Al-Mazameen* road. In *Muzdalifah* he has to pray *Maghrib* and *Isha* in combination. He stays the

1. *Muslim*.

night there till dawn and offer *Fajr* prayer. Then he has to march towards *Al-Masha'r Al-Haram* to stand and supplicate because the Messenger of Allah ﷺ said:

((وَقَفْتُ هَاهُنَا وَجَمَعَ كُلُّهَا مَوْقِفٌ))

“I stood here and the whole of *Al-Muzdalifah* is a place of stationing.¹”

Before sunrise, he has to pick up seven pebbles to stone *Jamarah Al-Aqabah* uttering *Talbiyah* and proclaiming *Takbeer* (greatness of Allah). Then he goes to *Mina* uttering *Talbyah*. When he reaches *Muhassir* valley, he has to hasten his pace for a stone throw distance. After reaching *Mina*, he has to go immediately to stone *Jamarah Al-Aqabah*. He has to throw seven pebbles uttering *Allah-u-Akbar* at every throw. Then he slaughters a sacrificial animal by himself or on his behalf in any part of *Mina*.

The Messenger of Allah ﷺ said:

((نَحَرْتُ هَاهُنَا وَ (مَنِ) كُلُّهَا مَنْحَرٌ))

1. *Muslim*.

“I slaughter here and the whole of Mina is a place of slaughtering”¹

Then he shaves or shortens his hair but shaving is better. After this stage, everything become lawful for him except sexual intercourse.

The Messenger ﷺ of Allah said:

((إِذَا رَمَى أَحَدُكُمْ جَمْرَةَ الْعَقَبَةِ وَحَلَقَ فَقَدْ حَلَّ لَهُ كُلُّ

شَيْءٍ إِلَّا النِّسَاءَ))

“If one of you stone *Jamarah Al-Aqabah* and shaves, everything is lawful for him except women² (i.e. Sexual intercourse).”

It is permissible for him to cover his head and wear normal clothes. Now he may go to Makkah to offer *Tawaf-e-Ifadah*, the fourth pillar of *Hajj*. In this *Tawaf* there is no *idtiba* (leaving the right shoulder uncovered) as well as there is no *Raml* (swift walking around the *Ka`bah*). After completion of seven rounds, he has to pray two *raka`hs* behind *Muqam-e-Ibraheem*.³ If he is performing *Qiran* (combined *Hajj* and *Umrah*) or

1. *Muslim*.

2. *Abu Dawood*.

3. If it is easy.

Ifrad (intention to perform *Hajj* only), he should not perform *Sa`i* if it has already been done on his arrival (i.e with *Tawaf-e-Qudoom*). The *Mutamatt`e* (benefitting from *Hajj* and *Umrah*) *Haji* has to perform another *Sa`i* and after completion of *Sa`i*, is allowed to disengage from *Ihram* completely. Then he has to go back to Mina the same day to spend the night there. After *Zawal* (noon) on the first day of *Tashreeq*, he has to stone the *Jamarahs* beginning with the first one which is situated behind *Al-Khaif Masjid*. Seven pebbles, one by one, are to be thrown at the First *Jamarah* with the utterance of *Takbeer*. After completion of stoning, he has to move a little to face *Qiblah* and ask Allah for whatever he wants. Then he has to move to the middle *Jamarah* and stone it with seven pebbles similarly. After throwing the pebbles, he has to supplicate and march towards *Jamarah Al-Aqabah* and do the same as he has done in the two *Jamarahs* with the exception of *Dua`a* (supplication) because the *Haji* is advised to leave it immediately as the Messenger of Allah (ﷺ) had done so. When the sun declines on the

second *Youm-e-Tashreeq*, the *Haji*, has to repeat the stoning ¹ of *Jamarahs*, in the same manner as he had done on the first *Youm-e-Tashreeq*. If he is in a hurry, he may leave for Makkah before sunset. If he is not in a hurry, he has to stay the night in Mina and on the third *Youm-e-Tashreeq*, he has to stone the *Jamarahs* in the same manner as he has done on previous two days. Thereafter, he has to leave for Makkah and if he intends to leave for home, he has to perform the *Tawaf-e-Wida`* which comprises of seven rounds. After completion of *Tawaf*, he has to offer two *raka`hs* behind *Muqam-e-Ibraheem* and depart for his home uttering the following supplication.

((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ
الْحَمْدُ. وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ، عَابِدُونَ،
سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ،
وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.))

“There is no god but Allah alone. He has no partner. To Him belongs the dominion and praise. He has power over all things. We are returning

1. Someone can stone on behalf of a child and the sick etc.

repentful, worshipping Allah and prostrating we are grateful to our *Rabb*. Allah fulfilled His promise and gave victory to His slave. He routed the confederates alone.”¹



1. *Bukhari & Muslim.*

Masjid Nabawi

Virtues of Madinah

It is a sacred city where the Messenger of Allah ﷺ migrated and the place of his inspiration. The Messenger of Allah ﷺ made it a sacred area as Ibraheem عليه السلام did for Makkah when he said:

((اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، فَجَعَلَهَا حَرَامًا وَإِنِّي
حَرَمْتُ الْمَدِينَةَ))

“O Allah! Ibraheem had made Makkah a sacred area So I made Madinah¹ sacred.”

He also said:

((الْمَدِينَةُ حَرَامٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ فَمَنْ أَحْدَثَ فِيهَا
حَدَثًا أَوْ آوَى فِيهَا مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ
أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا)).

“Medina is sacred from A`ir to Thawr², So if anyone produces an innovation (in it) or gives protection to an innovator, the curse of Allah, the

1. Muslim.

2. Names of Mountains at Madinah

angels, and all men will fall upon him, and no repentance or *Fidyah* will be accepted from him on Dooms day.”¹

((لَا يُخْتَلَى خِلَافُهَا وَلَا يُنْفَرُ صَيْدُهَا وَلَا تُلْتَقَطُ لُقْطَتُهَا
إِلَّا لِمَنْ أَشَادَ بِهَا، وَلَا يَصْلُحُ لِرَجُلٍ أَنْ يَحْمِلَ فِيهَا سِلَاحًا
لِقِتَالٍ، وَلَا يَصْلُحُ أَنْ يُقَطَعَ مِنْهَا شَجَرَةٌ إِلَّا أَنْ يَعْلِفَ رَجُلٌ
بَعِيرَهُ))

“Its fresh grass is not to be cut, its game not to be driven away, and things dropped in it are not to be picked up but by the one who publicly announces it, and it is not permissible for any man to carry weapon in it for fighting, and it is not advisable that its trees be cut except what he needs for his camels as fodder”²

Uday Ibn Zaid (رضي الله عنه) said:

((حَمَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّ نَاحِيَةٍ مِنَ
الْمَدِينَةِ بَرِيدًا مِنْ بَرِيدٍ لَا يُخْبَطُ شَجَرَةٌ وَلَا يُعْضَدُ إِلَّا مَا
يَسَاقُ بِهِ الْجَمَلُ))

1. Bukhari & Muslim.

2. Abu Dawood.

“The Messenger of Allah ﷺ declared that one *brid* (three miles) was protected from each side. Its trees are not to be beaten off or cut, except what is required for the camel.”¹

The Messenger of Allah ﷺ said:

((من استطاع أن يموت بالمدينة فليمت بها فإنني أشفع
لِمَن يموتُ به))

“He who is able to die² in Madinah, is advised to do so, for I will intercede for whomever dies in it.”³

He also said:

((إنَّما المدينة كالْكَبِيرِ تنفي خبثها، وتنصعُ طيبها))

“Madinah is like a bellow (which cleans dross) and its air becomes suitable for those who wish to live in it.”⁴

1. *Abu Dawud.*

2. To stay there till death.

3. *Bukhari & Tirmidhi.*

4. *Muslim.*

Virtues of the People of Medinah

They are the neighbors of the Messenger of Allah ﷺ and they are the ones who build his *Masjid*. Hence, they are to be respected and supported.

The Messenger of Allah ﷺ said in this respect:

((لَا يَكِيدُ أَهْلَ الْمَدِينَةِ أَحَدٌ إِلَّا أَنْمَاعَ كَمَا يَنْمَاعُ الْمِلْحُ
فِي الْمَاءِ))

“He who intends to harm the people of Madinah, Allah will dissolve him as salt dissolves in water.”¹

The Messenger ﷺ had invoked Allah for them to be blessed and be provided with abundant provisions.

Virtue of *Masjid-e-Nabawi*.

It is one of the three *Masaajid* referred to in the *Qur'an*. Allah, the Exalted says:

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ﴾

1. *Bukhari*.

“Glory to (Allah) who did take His slave for a journey by night from the Sacred *Masjid* to the farthest *Masjid* whose precincts we did bless.”

(17:1)

In the word “The farthest” there is a reference to *Masjid-e-Nabawi*.

He also said:

((صَلَاةٌ فِي مَسْجِدِي أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ
إِلَّا الْمَسْجِدَ الْحَرَامَ، وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ
مِائَةِ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ))

“A *Salah* in my *Masjid* is better than a thousand *Salahs* in other *Masjids* except the *Bait-ul-Allah* and a prayer in the *Bait-ul-Allah* is better than a hundred thousand *Salahs* in other *Masjids*.”¹

The Messenger of Allah ﷺ also said:

((لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ وَ
مَسْجِدِي هَذَا وَالْمَسْجِدِ الْأَقْصَى))

“Journey should not be made (for reward from Allah) except three *Masaajid*; the Sacred *Masjid* (of Makkah), My *Masjid* and *Al-Aqsa Masjid* (in Jerusalem).”²

1. *Ibn Majah*.

2. *Bukhari & Muslim*.

The Prophet ﷺ said:

((مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ))

“Between my house and my pulpit is a garden from the Gardens of Paradise.”¹

Visiting *Masjid-e-Nabawi*.

Muslims should intend to visit *Masjid-e-Nabawi* to pray in it, to win the pleasure of Allah. When he reaches the *Masjid*, in state of purity, he has to enter in it with his right step first and say:

((بِسْمِ اللَّهِ، وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اغْفِرْ لِي
ذُنُوبِي وافتحْ لِي أَبْوَابَ رَحْمَتِكَ))

“In the name of Allah, peace and blessing be upon the Messenger of Allah ﷺ. O Allah! forgive my sins and open to me your gates of Mercy.”²

Then, if possible, he has to come to the sacred *Rawda* (garden), or in any part of the *Masjid* to offer two *raka'hs* or more. Then he moves to the honoured room to greet the Prophet ﷺ by saying:

1. *Bukhari & Muslim.*

2. *Ahmad.*

السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ، السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ
 اللَّهُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. أَشْهَدُ أَنْ
 لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّكَ عَبْدُ اللَّهِ وَرَسُولُهُ، قَدْ بَلَغْتَ
 الرِّسَالَةَ، وَأَدَيْتَ الْأَمَانَةَ، وَنَصَحْتَ الْأُمَّةَ، وَجَاهَدْتَ فِي اللَّهِ
 حَقَّ جِهَادِهِ، صَلَّى اللَّهُ عَلَيْكَ وَعَلَى آلِكَ وَأَزْوَاجِكَ
 وَذُرِّيَّاتِكَ.

“Peace be upon you O Messenger of Allah! ﴿ﷺ﴾
 Peace be upon you O Prophet of Allah! ﴿ﷺ﴾, O
 the best of mankind! I testify there is no god but
 Allah and I do testify that you are a slave and a
 Messenger of Allah ﴿ﷺ﴾. You have delivered the
 message, fulfilled your trust, advised the *Ummah*
 and strived hard in the path of Allah. May Allah
 bless you, your relatives, your wives and your
 offspring.”

Then he has to turn to the right to greet
 Abu Bakr al-Siddeeq ﴿ؓ﴾ saying:

السَّلَامُ عَلَيْكَ أبا بكر الصِّدِّيقَ صَفِيَّ رَسُولِ اللَّهِ،
 وَصَاحِبَهُ فِي الْغَارِ، جَزَاكَ اللَّهُ عَنْ أُمَّةٍ رَسُولَ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ خَيْرًا.

“Peace be upon you O Abu Bakr (ؓ)! The intimate friend of Allah’s Messenger (ﷺ) and his companion in the cave. May Allah reward your service to Islam and Muslims.”

Then, he has to turn to the right to greet Umar (ؓ) saying:

السَّلَامُ عَلَيْكَ يَا عُمَرُ الْفَارُوقُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ جَزَاكَ
اللَّهُ عَنْ أُمَّةٍ مُّحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرًا.

“Peace be upon you O Umar! Al-Farouq (ؓ)! May Allah reward you for the service you have done for Islam and Muslims.”

Visiting other Places in Madinah

If a Muslim is able to visit Madinah, it is recommended for him to visit *Quba Masjid* and pray in it because the Messenger of Allah (ﷺ) used to do so. He said:

((مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ أَتَى مَسْجِدَ قُبَاءٍ فَصَلَّى فِيهِ
كَانَ لَهُ كَأَجْرِ عُمْرَةٍ))

“He who purifies himself in his home, comes to *Quba Masjid* and prays there, he will be rewarded a reward equal to that of an *Umrah*.”¹

1. *Ibn Majah*.

The Messenger of Allah ﷺ used to come to *Quba* riding or on foot to pray two *raka'hs* in it.¹ It is also recommended for the visitor of Madinah to visit the martyr's graves at Uhud because the Prophet ﷺ used to visit it and greet the Martyrs. He said:

((إِنَّ (أُحُدَ) جَبَلٌ يُحِبُّنَا وَنَحْبُهُ))

“Uhud is a Mountain we love it and it loves us.”²

It was narrated that the Messenger of Allah ﷺ, along with Abu Bakr (رضي الله عنه), Umar (رضي الله عنه) and Uthman (رضي الله عنه) passed by Uhud mountain once and it started to tremble. Then the Prophet ﷺ kicked it with his foot and said to it:

((أَتُبْتُ (أُحُدُ) - فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ))

“Uhad, be firm! those on you are: a prophet, a *Siddeeq* (Abu Bakr, a friend) and two martyrs.”³

It is recommended to visit *Jannat-Al-Baq'i* (graveyard of Madinah) because the Messenger of Allah ﷺ used to visit it to greet the dead that

1. *Muslim*.

2. *Bukhari & Muslim*.

3. *Bukhari*.

included many of his companions, followers and other pious Muslims. The Messenger of Allah (ﷺ) used to greet them by saying:

((السلامُ عليكم أهل الديارِ من المؤمنينَ والمسلمينَ، وإنا
إن شاء الله بكم لاحقونَ، نسأَلُ اللهَ لنا ولكم العافيةَ))

“Peace be upon you O the people of this place from the Believers and the Muslims! and we, Allah willing, will join you. We ask Allah to grant you and us His Protection.”¹

اللَّهُمَّ اغْفِرْ لِأَهْلِ بَقِيعِ الْغَرْقَدِ

“O Allah² forgive the inhabitants of *Jannat-Al-Baq'i*.”³



1. *Muslim*.

2. This *Dua'a* is common for all Muslim graveyards.

3. *Muslim*.

Hajj, Umrah & Ziyarah

At a Glance

To gain love and forgiveness from Allah Almighty the best way to perform *Hajj* is the way the Prophet ﷺ performed.

Allah Almighty says:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

“Say if you love Allah, follow me; Allah will love you and forgive you your sins.”

(3:31)

The best type of *Hajj* is the *Tamattu'* type. In *Tamattu'* *Hajj* the *Haji* does not bring sacrificial animals with him. The Messenger of Allah ﷺ has commanded his companions to do that.

Tamattu' *Hajj* is to perform *Umrah* in the months of *Hajj* and to disengage from *Umrah* and then again enter into the state of *Ihram* for *Hajj* in the same year.



UMRAH

- 1- If you want to perform *Umrah*, first perform *ghusl* (total wash), if possible, as you do for *Janabah*. Next put on the *Ihram* cloths (*Izar & Rida*). A female Muslim can wear any decent clothes that does not expose her body and beauty. Then Pronounce the *Talbiyah* (i.e *Labbaiyk* which means: I am ready to obey and respond to your call).
- 2- When you reach Makkah, do *Tawaf* of the *Ka'bah* seven times for *Umrah* starting from the *Hajr-e-Aswad* (Black stone) and finishing by it. Then perform two *raka'hs* behind *Muqam-e-Ibraheem*, if it is possible, or any place (behind it).
- 3- After the performance of two *raka'hs*, go to *Safa* to perform *Sa'i* between *Safa* and *Marwah* seven times commencing from *Safa* and ending at *Marwah*.
- 4- After completion of *Sa'i* you may shorten your hair. By this, your *Umrah* is complete and you may disengage from *Iharm* clothes and put on normal clothes.



HAJJ

- 1- On the pre-noon of the eighth *Dhul-Hijjah*. Enter into *Ihram* from your place and perform *ghusl* (total washing) if it is possible and put on the *Ihram* cloths and repeat the *Talbiyah*.
- 2- Set out and stay at *Mina* to pray *Zuhr*, *Asr*, *Maghrib*, *Isha* and *Fajr Salahs*. Every *Salah* comprising of four *raka'hs* is to be shortened to two *raka'hs* only.
- 3- At *Arafah* perform *Zuhr & Asr Salahs* in combination, each *Salah* is to be shortened to two *Raka'hs*. Stay there until sunset and implore Allah frequently Facing the *Qiblah*.
- 4- When the sun sets, march from *Arafah* to *Muzdalifah*. Once at *Muzdalifah* you should pray *Maghrib*, *Isha* and *Fajr* prayers. Stay there to implore Allah until sunrise.
If you are weak and are not able to walk and mingle with the crowd, you may go to *Mina* at late night.
- 5- When the sun is about to rise, walk from *Muzdalifah* to *Mina*; when you arrive at *Mina*, do the following:

A: Stone *Jamarah Al Aqabah* which is located nearset to *Makkah*. You have to throw seven

pebbles, one by one, pronouncing *Takbeer* at every throw.

B: Slaughter a sacrificial animal, eat from its meat and distribute the rest to the indigents. The slaughtering of a sacrificial animal is obligatory on *Mutamatt'e* (who benefits from *Umrah* to *Hajj*) and *Qarin* (who combines *Umrah* and *Hajj*).

C: Shave or shorten the hair of your head. Shaving is recommended (Women should shorten their hair equal to a finger tip length).

The order of the three above-mentioned acts is: first, throwing the pebbles, second, slaughtering the sacrificial animal and third to shave or shorten the hair of the head. There is no harm if the order is interchanged.

After completion of the above mentioned three acts, you can put on your normal clothes and do all the acts prohibited during the *Hajj* with the exception of sexual intercourse.

- 6- Then go to Makkah with the intention to perform *Tawaf Ifadhah*. (*Tawaf Al Hajj*) and to perform *Sa'i* between *Safa* and *Marwah* (*Sa'i Al Hajj*). By completion of *Tawaf Al-Ifadhah*, every act prohibited for the *Haji* during the *Hajj* time now becomes lawful including sexual intercourse.

- 7- After completion of *Tawaf* and *Sa'i*, go back to Mina in order to spend the two nights of 11th and 12th of *Dhul-Hijjah*
- 8- On the days of 11th and 12th of *Dhul al-Hijjah*, after the sun declines, throw the pebbles at the three *Jamarahs*. Start with the furthest from Makkah and then the middle one and finally *Jamarh Al-Aqabah*. Throw seven pebbles at each *Jamarah* and pronounce the *Takbeer* every time a stone is thrown. After throwing at the first and the middle *Jamarah*, implore Allah facing the *Qiblah*; it is a must that throwing of the stones in these two days (i.e 11th & 12th) be after *Zawal* (noon).
- 9- When you complete throwing the pebbles on 12th *Dhul-al-Hijjah*, you may go out of Mina before sunset. If you want to delay going out it is better to spend the night of 13th *Dhul Al-Hijjah* at *Mina* and repeat throwing pebbles at the three *Jamarahs* after *Zawal* as before.
- 10- If you want to go back home, you have to perform a *Tawaf-e-Wida`* (seven rounds around the *Ka'bah*). As for a woman in postbirth state and menstruating women, there is no *Tawaf-e-Wida`* enjoined on them.



VISITING MASJID-E-NABAWI

- 1- You may go to Madinah before or after *Hajj* days with the intention to visit *Masjid-e-Nabawi* (ﷺ). Praying one *Salah* at *Masjid-e-Nabawi* equals a thousand *Salahs* performed in other *masjids*, other than the *Masjid Al Haram*.
- 2- When you arrive at the *Masjid*, offer two *raka'hs*, Salutation *Salah* of the *Masjid* or an obligatory *Salah*.
- 3- After performance of the *Salah*, go to the Prophet's grave and greet the Prophet (ﷺ) by saying:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ صَلَّى اللَّهُ
عَلَيْكَ وَجَزَاكَ عَنْ أُمَّتِكَ خَيْرًا

“Peace be upon you O Prophet! May peace and blessings of Allah be upon you and May Allah bestow on you all that is good.”

Then move to Abu Bakr's (رضي الله عنه) grave and say:

السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ خَلِيفَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ رَضِيَ اللَّهُ عَنْكَ
وَجَزَاكَ عَنْ أُمَّةٍ مُحَمَّدٍ خَيْرًا.

“Peace be upon you O Abu Bakr (رضي الله عنه) successor of the Messenger (ﷺ)! May Allah be pleased

with you and may Allah Almighty bestow on you all that is good.”

After that move to the right to stand before the grave of Umar (رضي الله عنه). Greet him by saying:

السَّلَامُ عَلَيْكَ يَا عُمَرُ أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ رَضِيَ اللَّهُ عَنْكَ وَجَزَاكَ عَنْ أُمَّةٍ مُحَمَّدٍ خَيْرًا.

“Peace be upon you O Umer (رضي الله عنه) *Ameer al Momineen* (Leader of the Believers)! May Allah be pleased with you and grant you all that is good.”

4- After that set out for *Masjid Quba* in a state of purity with intention to offer *Salah* in it.

5- Then visit *Jannat-ul-Baq'i*, visit Uthman's (رضي الله عنه) grave and greet him by saying:

السَّلَامُ عَلَيْكَ يَا عُثْمَانُ أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
رَضِيَ اللَّهُ عَنْكَ وَجَزَاكَ عَنْ أُمَّةٍ مُحَمَّدٍ خَيْرًا.

“Peace be upon you O Uthman (رضي الله عنه) *Ameer al Momineen* (Leader of the Believers)! May Allah be pleased with you and grant you all that is good.”

6- Greet all the dead Muslims in *Jannat-ul-Baq'i*. Later go to Uhud mountain, visit *Hamza's* (رضي الله عنه)

grave and there you have to greet him and all the Martyrs buried with him and ask Allah Almighty to forgive and be pleased with them all.

Obligations during *Hajj* and *Umrah*

- 1- To abide by the acts of worship such as performance of *Salah* in congregation at proper times.
- 2- To Shun the prohibited acts such as obscenity, wickedness and wrangling in compliance with Almighty Allah's statement:

﴿فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾

“Let there be no obscenity, nor wickedness, nor wrangling in the *Hajj*.”

(2:197)

- 3- To avoid harming Muslims whether by tongue or deed or other.

4- To avoid all prohibited acts of *Iharm*:

(A). Not to pull a hair or cut finger or toe nails. Thorn prick on ones skin does not invalidate the state of *Iharm* even if it bleeds.

(B). Not to use perfume whether on the body or on the clothes. Not to bathe with a perfumed soap. Food with strong smell should also be avoided. Traces of perfume as a result of its usage prior to *Ihram*, do not void the *Ihram*.

(C). Not to kill game animals.

(D). Not to exercise any act that incites the sexual desire like kissing, touching or sexual intercourse.

(E). Not to Convene a *Nikah* (Marriage contract) for himself or for others.

(F). Not to put on hand gloves but bandages on hands are allowed and it is applicable for both males and females.

Men are prohibited from doing the following:

- 1- To wear sewn clothes, caps, cloacks, turbans or trousers but using umbrellas, sunshades, car roof and carrying luggage on the head, do not invalidate *Ihram*.
- 2- It is permissible to use slippers, rings, eye glasses, hearing aid, handwatch and belt. It is also permissible for one in the state of *Ihram* to bathe with non perfumed soap. It is also allowed to scratch or rub ones head or body even if it results in falling of a hair from his head. Women are not allowed to wear veils if there is no fear to be seen by other men who are not their *Mahrim* (those who are not allowed to marry them).



DAY TO DAY ACTIVITIES OF HAJJ

8th *Dhul Hijjah* (YAUM-E-TARWIYAH)

The 8th Day of *Dhul Hijjah* is called *Yaum-e-Tarwiyah*. On this day before noon, put on the *Ihram* cloths from one of the prescribed stations and proceed towards Makkah with the intention to perform *Hajj*.

Take a bathe, clip nails, trim mustache, shave the pubic hair, and wear white *Ihram* cloths (for male). Women can wear any decent clothes with the exception of wearing veils and gloves. *Qarin* and *Mufrid* are already in *Ihram*.

It is a *Sunnah* to cover shoulders after wearing *Ihram* and say:

لَبَّيْكَ حَجًّا

“*Labaik Hajjan*”

(O Allah! Here I do respond for your call to *Hajj*).

If in state of fear to complete *Hajj*, you may make a conditional intention by saying:

((وَمَحِلِّي مِنَ الْأَرْضِ حَيْثُ تَحِبُّسْنِي))

“If anything prevents me to complete the *Hajj* my place is where that thing obstructed me to complete it.”¹

After the intention to perform *Hajj*, shun all prohibited things.

You should Repeat *Talbiyah* frequently. Continue to repeat the *Talbiyah* until throwing of the pebbles at *Jamarah Al-Aqabah* on the 10th of *Dhul-Hijjah*.

Leave for *Mina* repeating the *Talbiyah*. At *Mina* pray *Zuhr*, *Asr*, *Maghrib*, *Isha'* and *Fajr Salahs*. All *Salahs* should be performed in due time. The four *raka'ah Salahs* should be shortened to two *raka'hs*. Spend this night in *Mina*.

The Prophet ﷺ used to perform only the two *raka'hs* before the *Fajr Salah* and the *witr* from the routine *Sunnah Salahs* while he was on travel.



1. *Nissai & Ahmad*.

9th Dhul Hijjah (YAUM-E-ARAFAH)

Soon after *Salah-tul-Fajr* and at sun rise on this day, leave for *Arafah* repeating *Talbiyyah* and *Takbeer*.

It is reprehensible to fast on this *day* because the Prophet (ﷺ) drank from a bowl of milk sent to him on this day.

It is a *Sunnah* to stay at *Namirah* until *Zawal* (noon) if it is possible.

Khutbah (sermon) should be addressed to the *Hajies* at *Namirah* after which *Zuhr* and *Asr* should be combined and offered in advance and shortened to two *raka'hs* each with one *Azan* and two *Iqamahs*.

You should make sure that you are within the boundaries of *Arafah*. The Valley of *Uranah* is not within the boundaries.

Any spot of *Arafah* suffices. If it is possible, the Mountain of *Ar-Rahmah* should be between you and the *Qiblah*.

It is not a *Sunnah* to climb *Ar-Rahmah* mountain

It is recommended to face the *Qiblah* raising the hands during *Dua`a* in complete submission until sunset.

It is recommended to repeat frequently the following:

((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ))

“There is no god but Allah, He has no partner, the dominion belongs to Him alone, praise be to Allah, and He is able to do all things.”¹

Not to leave *Arafah* untill sunset.

After sunset, depart for *Muzdalifah* calmy. If the road is not crowded, you may (hasten).

After reaching *Muzdalifah*, pray *Maghrib* and *Isha Salahs* combined and delayed. (three *raka'hs* *Maghrib* and two *raka'hs* only for *Isha*). Do not offer any other *Salah*.

Sleep until dawn but the weak among men and women may depart for *Mina* by midnight.



1. *Tirmidi*.

10th *Dhul Hijjah*

(EID-AL-ADHA OR YAUM-E-NAHR)

Pray *Fajr* at *Muzdalfah* with the exception of the weak men and women who had earlier left for *Mina*.

After the *Fajr Salah*, face the *Qiblah* and praise Allah, utter *Takbeer* and *Tahleel* (negation of partners to Allah) as well as to make *Dua`a* until sunrise.

Before sunrise, leave for *Mina* uttering *Talbiyah* calmly.

While passing through *Muhssir Valley*, hasten if possible.

While walking towards *Mina* from *Muzdalifah*, pick up seven pebbles.

Throw seven pebbles at *Jamarah al-Aqabah* one by one uttering *Allah-u-Akbar* every time you throw a pebble. As soon as you complete the throwing, discontinue the *Talbiyah*.

Slaughter a sacrificial animal, eat from it and feed its meat to the needy and the poor. Slaughtering is obligatory on *Qarin* and *Mutamatt'e*.

Shave or shorten your head hair. Shaving is better and it is preferable to commence shaving from the right side. As for women, she may shorten

her hair equal to a finger tip length.

At this stage you are allowed to put on normal clothes and use perfume and scent . Prohibited acts during *Hajj* time, with the exception of sexual intercourse, no longer apply. This is called *Tahallul al Awwal*.

After throwing the pebbles go to Makkah to offer *Tawaf al-Ifadhah* (with out *Ramal & Idhtib'a*), offer the two *raka'hs* of *Tawaf*.

After *Tawaf*, perform *Sa'i* and by completion of *Sa'i*, you will return to normal life, *Tahallul Thani*.

Drink from *Zam Zam* water and pray *Zuhr* in Makkah if possible.

Spend the remaining nights in Mina.



11th *Dhuhl Hijjah*

After the spending the night in *Mina*, You are advised to pray the five daily *Salahs* in congregation.

This day and two following days are called *Ayyam-e-Tashreeq* and it is a *Sunnah* to repeat the *Takbeer* after every *Salah* whether you are staying or travelling and you are in *Mina* or anywhere else.

Throwing of stones at the three *Jamarahs* is to be commenced after *Zuhr* i.e. after the sun declines.

Start *Rami* at *Jamarah*, begin with the junior, the middle and then at *Jamarah Al-Aqabah*.

Throw seven pebbles at every *Jamarah* consecutively and the *Takbeer* should be uttered every time a pebble is thrown. The pebbles are to be collected from any place in *Mina*.

It is a *Sunnah* to keep *Makkah* on the left side and *Mina* on the right while throwing the pebbles. After completion of *Rami* at *Jamarahs* (*Wusta* & *Sughra*) go straight facing the *Qiblah* and invoke Allah as the Messenger of Allah (ﷺ) did so. After stoning *Jamarah al-Aqabah* leave immediately without any *Dua`a*.

Spend the night in *Mina*.

12th *Dhul Hijjah*

Spend your time in performing of good deeds and remembling Allah.

After *Zuhr*, throw the pebbles at the three *Jamarahs* as you did on the 11th day of *Dhul Hijjah* starting with the *Jamarah Sughra*, then *Wusta* and end with *Jamarah al Aqabah*.

Invoke Allah after throwing the pebbles at the *Sughra* and the *Wusta*.

If you are in a hurry to go back home, it is permissible to leave for Makkah after performance of the *Tawaf-e-Wida'a* provided you leave before sunset. To delay to travel untill the 13th day of *Dhul Hijjah* is better in order to throw the pebbles at *Jamarahs* because the Messenger of Allah ﷺ has done so.

It is recommended to pray, if possible, during *Ayyam-e-Tashreeq* at *Al-Khaif Masjid*.



13th *Dhul Hijjah*

Throw the pebbles at all the three *Jamrahs* in the same manner as you did in the two preceding days.

If you wish to go back home, offer *Tawaf-e-wid'a* and a menstruating woman and the one in the state of postnatal period may leave without *Tawaf-e-Wida'* (Farewell *Tawaf*).



Some *Dua'as* (Invocations)

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا
وَمَا كُنَّا لَهُ مُقَرَّنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ إِنَّا نَسْأَلُكَ
فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ
هُوَ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوَعْنَا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ
فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
وَغْثَاءِ السَّفَرِ، وَكَأَبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ
وَالْأَهْلِ.

‘Allah is the greatest, Allah is the greatest, Allah is the greatest. How perfect He is, The one Who has placed this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allah, we ask You for *Birr* and *Taqwaa*¹ in this journey or ours,

1- *Birr* and *taqwaa*. Two comprehensive terms which individually. Refer to all good actions and obedience i.e. performing the commanded actions and avoiding the prohibited actions. When combined together, *birr* refers to doing those actions which have been commanded and *taqwaa* refers to avoiding those actions which have been prohibited.

and we ask You for deeds which please You. O Allah, facilitate our journey and let us cover its distance quickly. O Allah, you are The Companion on the journey and the Successor¹ over the family. O Allah, I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament, and I take refuge in You from an ill fated outcome with wealth and family.²



It is narrated that the prophet (ﷺ) said:

“The best of all *Dua's* is that asked on the *Youm-e-Arafah* and the best said is what I have said and that said by the Prophets who came before me; that is:

((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.))

¹ - One who succeeds another due to the latter's absence.

²- *Muslim* --- *Dua'a for Travel*.

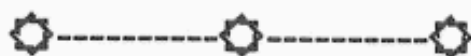
“There is no god except Allah, He has no partner, praise and dominion belong to Him., He is Omnipotent.”¹



The Messenger of Allah ﷺ used to say at times of hardship;

((لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ
الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ
الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ))

“There is no god but Allah the Magnificent Most Forbearing. There is no god but Allah the *Rabb* of the magnificent throne, there is no god but Allah the *Rabb* of the seven skies, the *Rabb* of the earth and the Generous *Rabb* of the throne.”²



The Messenger of Allah ﷺ also used to say:

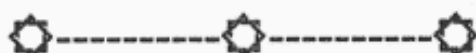
((اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عَصْمَةُ أَمْرِي، وَأَصْلِحْ
لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا

1- Tirmidhi.

2- Bukhari & Muslim.

مَعَادِي وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ
رَاحَةً لِي مِنْ كُلِّ شَرٍّ))

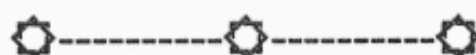
“O Allah! Make good my religion because it is my protection, redress my life in which is my livelihood and make good my Hereafter because it is the place where I return to and make my life to increase every good thing and make death as a solace from every evil.”¹



The Prophet (ﷺ) used to say:

((اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعِفَافَ وَالْغِنَى))

“O Allah! I ask you guidance, piety, modesty and satisfaction.”²



The Prophet (ﷺ) also used to say:

((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ
وَفَجَاءَةِ نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ))

1. Muslim.

2. Muslim.

O Allah! I seek refuge in you from the missing of your favour, missing of healthfulness, falling of a sudden misfortune and all kinds of your wrath.¹



The Prophet (ﷺ) also used to say:

((اللَّهُمَّ مُصْرِفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ))

O Allah! You are the Manager of hearts, manage our hearts to obey you.”²



The Prophet (ﷺ) also used to say:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

O Allah, You are my *Rabb* (Lord) none has the right to be worshipped except You. You created me and I am Your *abd* (Slave) and I abide to Your covenant and promise as best I can, I take

1. Muslim.

2. Muslim.

refuge in You from the evil of which I have committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You.¹



The Prophet ﷺ also used to say:

((اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي، وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي،
وما أنت أعلم به مني اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجَدِي وَخَطِيئَتِي
وَعَمَدِي وَكُلُّ ذَلِكَ عِنْدِي))

O Allah! Forgive me my sins and my ignorance as well as my extravagance in affairs and everything that you know better than me. O Allah forgive me my jesting and my seriousness, my intentions and my mistakes and everything with me.”²



1. Bukhari.

2. Bukhari.

The Prophet (ﷺ) also used to say:

((اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.))

O Allah I did much injustice to myself and nobody forgives sins except You. O Allah! forgive me my sins and bestow your mercy on me for you are the Forgiver, the Merciful.”¹



The Prophet (ﷺ) also used to say:

((رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.))

“Our Rabb! Give us which is good in this life and give us good in the Hereafter and protect us against the torment of the fire.”

(2:102)



1. Bukhari & Muslim.

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